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IT is an impressive fact that the number of students in this country has increased about fourfold within a dozen years, so that most of our universities and colleges are put to it to take care of all these young people.

In order to supply an adequate teaching force and other necessary facilities, most of them have recently been making earnest appeals to the public for additional funds and scores of millions have been given for that purpose within a few years.

We must all rejoice in this deepening of interest in the higher education. A country like our own requires an immense number of trained leaders and it is gratifying to reflect that for the next half-century at least, she is to have among her citizens an extraordinary proportion of educated men and women.

It would be rash to assume that this great influx of students springs from a pure love of learning. That ardent flame can hardly be burning four times as brightly now as a decade ago. There are various other motives, more or less worthy, which bring the young people to college. Doubtless, the real reason why there are more students than formerly is that more of our people can afford the necessary expense.

We are interested to learn that many of our foremost institutions are proposing to select their men. They are willing neither to admit nor to retain students who simply aim to "get by." Their facilities are to be reserved for those who have the will and ability to pursue the paths of learning. The colleges are determined to give no further ground for such reproaches as that implied in the reply of the cynical parent to his inquiring child: "Father," said the boy, "what is college-bred?" "A four-years' loaf, my son."

HOW abundant, varied and delicious is the food supply of this country! Doubtless there is not and never was another people so well fed as we; and for practically all this we are indebted to the American farmer. The high prices of which we sometimes complain are due to the fact that his product passes through too many hands—too many profits are taken out before it reaches the dinner table. No one grudges that part of the cost which goes to him.

It is with much regret that we learn of his increasing difficulties and of the steady drift of population away from the farms. One of the worst counts against rural life lies in its isolation. The radio itself is not, it is said, an unmixed blessing to farmer folk because it makes them contented to stay at home when they really need to go out and meet other people. The music you sing yourself in a community choir is far more enjoyable and inspiring than that to which you merely listen. The interchange of kindly words and the clasp of friendly hands are essential to the healthy life of the human spirit.

It is a sad calamity when a country church is forced to close its doors; for the church, which is the very finest form of society, is even more necessary to the farmer than to other men. It is capable of rendering for him a great variety of services. It may readily be adjusted to his special needs. Wherever sectarian prejudice forces upon a sparsely settled countryside the task of supporting several sickly denominational enterprises in place of a single, healthy church a crime is committed against Christ himself. If only the spirit of the Master had full sway, there would be no difficulty in providing a living, fruitful church for every rural community in the land.

The Nick of Time

THE prominent idea presented forty years ago at the annual meetings of the Congregational Home Missionary Society was that of a crisis in the destiny of America and through it in the destiny of the world. Secretaries Joseph B. Clark, William M. Storrs and Walter M. Barrows magnified it and with it earlier orators, such as Dr. Lyman Beecher of Ohio and Dr. William Blackburn of Missouri, thrilled Congregationalists attending the May Anniversaries. They quoted Adam Smith, who, in his "Wealth of Nations," predicted the transfer of empire from Europe to America, and Charles Sumner, who wrote of the coming time when the "whole country would be a Plural Unit, and when the National example would be more puissant than armies or navies for the conquest of the world." In 1885 was published "Our Country," by Dr. Josiah Strong, then representative of the work of Home Missions in Ohio, than which no book has been issued more filled with valuable data to support the above-mentioned predictions.

The first thing then made clear was that we had a big country. Luminous were the pictures drawn of Western greatness and of Western perils. With what joy the returning missionary and secretary watched the faces of his audience as he piled Ossa upon Pelion in statements that nobody more than half believed but which nobody could dispute. How neatly he hid away every New England state in the yawning acres of a Texas, Idaho or Montana, and then called for New Jersey, Ohio and the Carolinas to close up the gap. He laid New Mexico on the map of Europe and, lo! Great Britain was no more. California he stretched from London over France and Spain. The Dakotas he carved into twenty-six counties and found that it required more than the two kingdoms of Judah and Israel to fill any one of them. And then the question was asked: how shall we be ready to meet in these great states the hundreds of thousands that will inhabit them?

The second line of argument proceeded to show that this great West was already filling up with elements hostile to Christian institutions, and the conclusion was that Christianity would certainly go down in the struggle, unless we—and that meant more than a side glance at little New England—were prompt in seizing the present moment and would send out our choicest men and pour out our much-loved money to save the situation. It was then the nick of time. One man could do more then than a hundred men later and one dollar in the nineteenth century was worth a thousand in the twentieth.

The years have passed and the population prophesied has flocked into these new lands and still the task of home missions looms just as large as before. This is still a big country. But what concerns the modern missionary most is not the wide stretches of land to be covered in Christianizing America, but the mountains of selfish interests and the rivers of ignorance and passion which keep spiritually far from him those who dwell in the same town and are met on the same street. There are still thousands of communities west of the Mississippi in which there are no stated religious services either Catholic or Protestant. There are still home missionary churches forty to eighty miles from a railroad, but that which creates the moral peril is that in countless places where there is a church there are a multitude who seldom enter through its doors.

Today the question is not so much of occupying new land as how to occupy the land where we already are. The work is now more intensive than extensive and in that respect the work of the home missionary more and more resembles that which occupies the thought of every pastor in the land. Victory will be secured, not by sudden and united assault upon the enemy's ramparts, but by the steady, purposeful and patient methods of an inclusive campaign.

Our denomination received into membership last year 45,722 upon confession of faith, 9,115 of whom were the ingatherings of home missionary churches. We are told that the growth of the Congregational churches is exceeding in rate that of the population of the country. For this should we give profound thanks. And who can estimate what these Christian-ordered lives will mean not only to the morals but even to the wealth of the nation? The glory of a country is not in the product of its factories or farms but in the men and women that the country turns out. It is our mission to multiply by tens of thousands that Christian product.

Let the modern home missionary cry out as did those of fifty years ago. He ought to do so. This nation must be Christianized. But the days that seem so big with peril are truly just as big with hope. Human wisdom can never say when and where the scales of destiny will turn. Enough for us if we follow Him who said, "I must work the works of him that hath sent me while it is day." For such people every act is big with destiny and every minute is the nick of time.—W. W. L.

Mid-Winter in the Church

"DON'T you feel positively ashamed of our church?" she exclaimed.

"Why, no," said the Judge, "I can't say that I do. We have our faults, of course, but to tell the truth I've been feeling the other way. What's troubling you?"

"Everything. We are simply going to pieces—the minister off on his vacation, the church closed all the week and Sundays, too, except for the union service and only a baker's dozen at that, no mid-week meetings, no Ladies' Aid, no Christian Endeavor, no Sunday School—and the devil working overtime. I think his ceaseless labors put us to shame, don't you?"

"Well, sister," he replied, "as to the activities of Satan, I am not fully informed, although he doubtless keeps himself busy, but for my own part, I feel no call to adopt his industrial policy. We must not forget that this vacation habit is deeply rooted in the divine order. The swing and sway of the planet itself, as it spins about the sun, means a seasonal life for all the world. Why not in spiritual as well as material affairs expect summer and winter, seedtime and harvest, heat and cold? We had a fine ingathering at Easter as the result of the winter's work and now that August has come—which for our church corresponds with Nature's January—why not follow her example and hibernate? I'm inclined to think the church will be all the more vigorous and fruitful next season for these weeks of rest."

"You believe it's a good plan, then," she said reproachfully, "to give up our religion for a month?"

"By no means, dear lady; but is church-going the only way to practice religion? I am second to none in my estimate of the high value of public worship, yet I question whether it may not be a good thing for religion itself, now and then, to be separated from meeting-houses and to be pushed out into the open, lest we get to thinking of it as purely a church affair and of God himself as a kind of an ecclesiastic, chiefly interested in what goes on within its four walls."

"But practically, Judge, what are our folks doing on these August Sundays that is equivalent in spiritual value to a good church service?"

"Oh, there you have me," laughed he. "Mighty little, I'm afraid—most of us. We cut out about the best thing in the world and put nothing in its place; and yet—," he continued, "there are things, if we would use them, that might help for the time even more than hymns and sermons."

"What sort of things?" She asked incredulously.

"In the public worship of the church there are two great elements: fellowship with men, communion with God. Both these advantages might, for a change, be sought and found elsewhere. Take the first part. Suppose one should make of his vacation an opportunity to come closer to men on their serious side—especially to the kind of men he is not accustomed to meet. It will do you a world of good when you go to the countryside to have heart-to-heart talks with the farmer folk, or if you are in the woods to hob-nob with the guides, or at the shore with the fishermen, or if abroad, with the people of foreign lands. Did you ever talk about religion with a devout Catholic or a pious Jew? Not argue, talk. Do you know the passionate love for humanity that is to be found in a first-rate labor leader? Wherever I go I make it a point to get in a serious word with the folks I meet, not to give them my ideas but to get theirs and, my word for it, I am delighted to find so much genuine goodness in what is often called 'poor human nature.'

"Then as to the other element in public worship—communion with God. I am convinced that no spiritual tonic is more deeply needed by the average modern man than that of intercourse with the divine mind and heart as these are revealed in nature. Take your religion into the woods with you and you may hear the great trees, as they stretch out their arms above you, whispering benediction: 'Peace be with thee—the peace that passeth all understanding keep your heart.' Every mountain-height is vocal with praise, 'and to our age's drowsy blood still shouts the inspiring sea.' There is nothing I like better than to get away from the glare of city lamps to some quiet country spot where it is really dark o' nights and there to lie, well-blanketed, under the open heavens that I may stretch my mind to their immensity.

"What an amazing thing is Nature, my sister. Approach her at any point from the molecule to the Milky Way, and straightway you will find yourself in the presence of the infinite—infinite wisdom, infinite power, infinite beauty, infinite goodness."

"But when you look at the stars and think how great they are and how many and how far away, doesn't it make you feel frightfully small, dreadfully insignificant?"

"No, no, my dear," said the Judge. "At the sight of them deep calleth unto deep—the greatness of Nature gives me a sense of greatness within my own soul. 'This,' I cry, 'is my Father's house. Here am I at home.'"

The Church's Greatest Asset—Its Young People

By ROGER W. BABSON

Mr. Babson, the distinguished financier, needs no introduction.—EDITOR.

IN the final analysis our real assets are our boys and girls, not our money. The real assets of America are not her gold, her cities, her railroads, her ships, or even her farms. These things have been the downfall of the great nations of the past. Wealth is merely a tool which is of value only as it is used. Like fire, it can be used constructively to generate power, or destructively, to destroy all. The wealth of America must be left to succeeding generations and upon these succeeding generations we must depend absolutely as to how this wealth is to be used. Therefore, the greatest problem before America is to produce and train succeeding generations who will carry on as we would have them, because the real assets of the church are the young people.

In the days of our fathers children were considered the nation's greatest asset—in fact, children and land were about the only assets that our ancestors had. Moreover, they had sense enough to see that their land was of value only as they bore and trained children to develop it. Gradually, however, as the land became worked by tenants and the country developed industrially through the use of steam and electric power, we unconsciously depended more and more on our buildings and securities and less and less on our young people.

To illustrate how immensely important is the church's asset of young people, I have gathered the following statistics. Every year in this one nation alone—the United States—there are over a million and a half new listeners to hear the church's message. Every year that tremendous new group leaves the ranks of infancy and becomes old enough to be appreciative of the church's teaching.

To give still further point to this principle, I have even grouped the figures geographically. In the accompanying tabulation I show for each state the number of new listeners each year waiting to hear what the church will say:

The North	
New England	100,000
Middle Atlantic	300,000
E. No. Central	350,000
W. No. Central	100 000
The South	
South Atlantic	200,000
E. So. Central	50,000
W. So. Central	150 000
The West	
Mountain	100,000
Pacific	200,000
	1,550,000

For twenty years I have been preaching the law of action and reaction, the value of fundamentals, the importance of using facts instead of guesswork, and other great economic truths. People sometimes ask me how I can keep on explaining these few simple principles year after year without losing my enthusiasm and interest.

"Doesn't it become an old, old story, Mr. Babson?" people inquire. "Don't you ever get tired of it?"

The Procession of Youth

No, the story never becomes stale to me, because I have a secret for keeping my interest alive and at keenest pitch. I am careful never to think of the public as a mass meeting. If I had allowed myself to think of the public as a mass meeting I would long ago have felt that they would be weary of hearing me preach the law of action and reaction and these other economic essentials over and over. Rather, I picture the public not as a mass meeting, but as a procession. If you imagine yourself addressing a meeting you would soon have your say and all would be weary. But if you think of yourself as standing at a window, with a big message for an endless procession passing by, then you get the feeling that the message is ever novel, because you are continually talking to an oncoming stream of fresh listeners.

The church should look upon its young people as this continuous procession of open minds and eager interests. From this viewpoint it is indeed a privilege to welcome and develop the young people as the church's greatest asset. I am reminded of the reported remark of a great man who said that he never stood in the presence of young people without feeling that he ought to remove his hat. "These are the nation's future judges, its future clergymen, doctors and scientists. I stand in the presence of the future great men and women in every rôle of life."

An Old Story, A New Audience

In telling the story of the church to our boys and girls, we shall gain renewed zeal for this great work by considering a humble example from economics. A study of the business history of the nation convinces me that those business men who have survived and succeeded have never let themselves forget that the public is a procession and continually they have told their story with unflagging zeal, realizing that while the story may be old the audience is ever new. Those interested in church work should

heed this lesson which has been learned at enormous cost by all successful business men. It means that the church must at all times give the utmost attention to the young people. They are the church's greatest asset. We older people have lived so long with the great truths of church and religion that we fall into the feeling that these truths are equally well known to all. We forget the mighty flood of young people to whom the story is as fresh and new as it was to us in the first glow of discovery.

You realize, of course, that a boy or girl, as an economic asset, can be quite exactly appraised. Assuming an earning power of twenty-five hundred dollars, for example, this can be capitalized at a rate of five per cent and a figure can thus be obtained representing a young person's worth as an asset to society on a purely economic basis. This figure is fifty thousand dollars. That many of them, however, are worth infinitely more there can be no question. As an asset to the church a boy or girl represents a potential value beyond computation, just as the material items of balance sheets and income statements are transcended by spiritual values in the corporation in question.

Religion an Element of Success

Though young people are one of the church's greatest assets, don't forget that the church is likewise the greatest asset for any young man or woman. Some time ago I attempted to analyze for the benefit of business men the essentials of success. As nearly as could be estimated I found that in the average business life about six per cent of the results could be traced to instinct or environment or inheritance. I found that only a bare ten per cent of the results of the average business career could really be accredited to pure reason or intellect. One of the most remarkable findings of this analysis was the dominant rôle played by religion. Religion accounts for not less than thirty per cent of the results of every truly successful business career!

Young people, therefore, whose thoughts are centered on business success should clearly understand that only a very slight part of such success will depend upon the mental powers in which they take such pride. Success really means service and in the attainment of such success religion plays a part threefold more important than does intellect devoid of religion.

Nearly all young people are interested in biography, the actual life stories of real men and women. One of the most profound truths disclosed by the study of biography is the overwhelming proportion of truly successful men and women who have been essentially religious.

Every young person who is an asset rather than a liability can be promptly and effectively reached by appealing to his or her dominant desire for a career of true success. The moment such a person is aroused to the importance of religion as a fundamental in the successful career, that moment the young person becomes and remains the church's enduring asset.

The Six I's

In addressing a word to the young people of the church I bring to their attention what I have called the six I's. Whether in business or the professions, whether in church work or secular calling, whatever your activity may be, success can be analyzed into these six I's.

The first "I" is *Industry*. To qualify in this particular essential one need not be a graduate of any university or college. The training needed for acquiring this asset started back long before college days. It started when our fathers and mothers had us help around the house or on the farm. These earlier tasks have developed the habit of being industrious, and once a thing becomes a habit it has a tendency to continue.

Linked up with industry we must have *Integrity*, our second "I" of success. Industry without integrity is disastrous. Beasts and birds of prey are an example of this. They are industrious, but according to human standards they are not righteous; they steal, they deceive, and they disregard entirely the rights of others. This is their nature and we do not expect anything else of them. When human beings, however, begin to act like savage creatures and ignore this second fundamental "I", then there is danger ahead. The temporary lack of this second quality along with industry is often the cause of business depression.

The Part of Wisdom

Intelligence may well be taken as the third "I" in this group. A great collection of books in one's library, or even a miscellaneous assortment of facts in one's head, does not necessarily prove that the possessor is intelligent. Intelligence is judgment, which is the ability to think with courage, clearness, and justice. Such judgment is obtainable only by persistent effort and is the real attribute and characteristic of intelligence.

When Solomon wrote on the subject of success he continually mentioned wisdom—its surpassing importance. You know his thought:

"Wisdom is as good as an inheritance. . . . Wisdom is a defense. . . . Wisdom preserveth the life of him that hath it.

"Wisdom is the principal thing, therefore get wisdom; and with all thy getting get understanding. Exalt her and she will promote thee.

"To know wisdom and instruction; to discern the words of understanding; to receive instruction in wise dealing, in righteousness and justice and equity."

In that remarkable teaching Solomon is describing intelligence, the art of accurately appraising men and affairs. He had in mind that capacity to estimate the future by the past, to benefit from experience, and to employ the natural tendencies as aids instead of handicaps. This sort of intelligence is necessary today in any successful career of service.

Initiative might well be chosen as the fourth "I" of success. It may be possible to live happily devoid of this fourth quality, but if one intends to make headway he must have initiative. Day in and day out he could be industrious, honest and intelligent, but without the stimulation of proper ambition and initiative he misses the greater opportunities that are waiting only a step ahead of him. Successful people originate rather than duplicate.

Intensity is the fifth "I". This quality is simply demonstrated by the old saying, "He is a Jack of all trades, master of none." A man may do many things well, but he can't be a master of all. If he specializes, however, it is possible to become a powerful factor. The person who devotes his entire time to a single profession, for example, is much more likely to make a success of his undertaking than the person who spreads his energies thinly over several unrelated enterprises. The young person who specializes in something, whether it be farms, factories, or something else, is the one that is going to achieve.

Inspiration

The last but not least of these six "I's" is *Inspiration*. It would seem that if a man or woman possessed the various qualities mentioned heretofore, namely, industry, integrity, intelligence, initiative and intensity, success would be assured. But I know this isn't so. There must be some power to stimulate all these attributes. Inspiration is the power that spurs us on to greater achievements. Some years ago a young newspaper reporter came from the West to New York City to establish a news distributing office. He found that this field was pretty well provided for, and after a short while he gave up discouraged. He intended to return to California, but before he left New York he visited the East Side. Evidences of poverty were seen everywhere. The crowded tenements and inconveniences of that mode of living made a lasting impression upon him. In contrast to these conditions the next day he witnessed the great wealth, luxury and comfort of Fifth Avenue. The idea came to him: "Why, with this increase in wealth, comfort and luxury for some, is there the increase in poverty and suffering for others?" Why should progress be coupled with poverty in such a manner?

It was then that he was inspired to discover the cause of these conditions. The next six years were spent in intensive study of economics, and as a result Henry George's book on "Progress and Poverty" was written and published and has been translated into almost every language.

This is but a single instance of the power of inspiration, but it plainly demonstrates the incalculable influence of this last essential of success. Who of all the entire population are endowed with this essential to the degree that the young people of our churches are? If we have no inspiration or vision nothing will be accomplished; but the young people of the churches of America have the future of our country in their hands. They of all others will be the motive power for religion, service and all other progress.

The nation today is confronted with many problems of the gravest importance—in fact, it can safely be said that upon the successful solving of these problems depends our economic salvation. A study of history, however, shows clearly that no economic, physical or conventional change will be sufficient. Surely legislation cannot solve these problems any more than it has solved the problems of the past. America's problems are fundamentally religious and can be handled only as men are filled more with the Christian spirit of love and service. Moreover, when our hearts are right our homes will be right, laws or no laws. The hearts of fathers, mothers and children must be right before the home will again be in its proper place and serve its proper functions. Both the home and the church must reawaken to the fundamental fact that the real assets of life are not its buildings and merchandise, but rather its young people.

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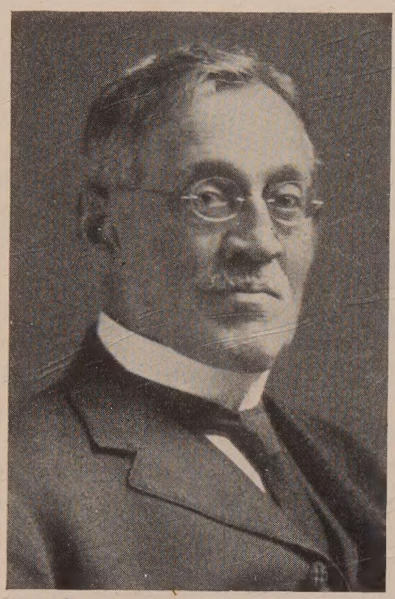
Dividends.—Years ago some one persuaded a young man named Fred Fisher to go to Silver Bay. Today he is known as Bishop Fisher of India. I do not know who sent Fred Fisher to Silver Bay, but whoever it was did better than give a million dollars. Bishop Fisher has raised more than a million dollars for missions. Better yet, he has been a powerful factor in the evangelization of a million souls in India and has influenced thousands in many parts of the world.

The Bay State

By FREDERICK HARLAN PAGE, D.D.

Dr. Page is President of the Massachusetts Home Missionary Society as well as Moderator for the current year of the State Conference of Massachusetts. He has recently accepted his present position after a pastorate of twenty years at the important Congregational Church of Waltham, Massachusetts. He has long had a prominent part in the missionary affairs of that state. Dr. Page was a journalist in early life and was at one time editor of the Boston Daily Advertiser. *We are proud to introduce him to our readers as a member of our staff representing the New England field.*—EDITOR.

CONGREGATIONALISM is up and stirring in the old Bay State—never more so in recent years. Problems old and new are pressing. They are the same problems for the most part which all our churches have, East and West, but they are felt more acutely at the birthplace of Congregationalism than in some of the newer states. It is not only the major matter of the reorganization of our national societies, but it is likewise the coordination of kindred societies within the state. Then there are the ever-increasing difficulties arising in the larger cities of the Commonwealth, by reason of great and rapid shifting of the population; as also in the rural communities, from the increasing drain of the young people to the business centres and their varied opportunities. Besides these factors in the life of our churches, there is to be added the foreign-language group, always large and offering new aspects with new currents of immigration.



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FREDERICK HARLAN PAGE, D.D.

Current Problems

Of those problems which are today peculiar to Massachusetts, rather than general, one thinks of the situation offered in the fact that this state has never organized its conference of churches closely. Connecticut is the only other state which may be said to have the old system. Massachusetts is facing, too, the peculiar situation of having no Congregational theological seminary. For the first time, also, serious attention is being paid to the question of whether Boston Congregationalism ought to develop its work among the colored people. As another item in the survey of the distinctively Massachusetts aspect of Congregational work the church building program may be mentioned. It is a quite unanimous sentiment that development in this direction has not kept pace with the rapidly increasing needs in almost all parts of the state. It seems to be nobody's fault. There is however, an awakening to the defects of the present, which promises better things for the future.

With this brief stock-taking of some of the chief items in the general and local program in Massachusetts some report of developments is in order.

Reorganization

The plans approved at the Washington Council are being promoted in good spirit. The American Board and the Woman's Board are now practically united and the organic union will occur as soon as possible, early in 1927. The Promotional Council of the Commission on Missions is beginning to function and all hands are disposed to make fair and earnest trial of the joint promotional system. The first marked change due to the new order is the closing of the Church Building Society's New England field office at 14 Beacon Street, and the transfer of Secretary Leete to New York. We miss him much and are glad that he can so easily represent the Society from its headquarters office, as his services may be needed. He is *persona grata* in all our churches.

Secretary Cooper, who has for several years conducted the apportionment plan in Massachusetts under the general auspices of the Commission on Missions, together with the counsel of the Massachusetts Missionary and Apportionment Committee, resigned, to take effect April first, when the Commission on Missions ceased to be responsible for this work. An entirely new arrangement has been made by which the same work is to be carried on by the Massachusetts Home Missionary Society acting in conjunction with the Missionary and Apportionment Committee of the State Conference. Rev. Asa Merrick Parker, who has notable fitness for the position, has been elected field secretary by the State Conference and he will be at the head of the new Apportionment Promotion Department of the Massachusetts Home Missionary Society. The whole apportionment undertaking, including the every member canvass prop-

aganda, encouragement to missionary education, and all manner of aid to the churches in raising their budget for both foreign and home missions, will be administered through this new department. The officers of the Massachusetts Home Missionary Society will cooperate with Secretary Parker for the utmost success of the entire apportionment.

New Occasions Bring New Duties

In furtherance of new plans required to carry out the general decisions of the Washington Council the president of the Massachusetts Home Missionary Society was authorized by the recent session of the Massachusetts State Conference to perform these duties, which are now increasingly required in the new relationships established between the National Council and its various commissions, including more particularly the Commission on Missions, and the State Conferences. It was also significant, along this same line, that the State Conference appointed a large representative committee to consider what changes, if any, were desirable in the organization of the Massachusetts State Conference in view of the new importance of state organizations in administering the whole missionary program.

The Regional Committee

The New England Regional Committee is temporarily organized. It is meant to conserve the immense amount of volunteer working force for missions, built up during many years, and to keep effective the women's work, while at the same time eliciting more cooperation from the men of the local churches. Massachusetts and Connecticut have nominated their representatives on this very important committee, but some of the states have not yet completed their lists.

Cooperation in Woman's Work

The women of the Woman's Board Alliances and of the Home Missionary Union, representing the highly successful work for foreign and home missions in the Massachusetts churches, are feeling their way carefully towards such cooperation as shall be in general harmony with the new order of things, yet safeguarding against losses in workers and in enthusiasm for the two great branches of missionary work. It is the difficult and somewhat delicate operation of rebuilding a great structure, while living and working in it, and at the same time removing certain party walls without weakening the structure. The Women's Home Missionary auxiliaries have a State Union. The foreign missionary branches have never had a Massachusetts organization as such, but may effect one a little later.

Respecting all the missionary changes already made and contemplated, all is in good will, with anxiety only to maintain for missions at home and abroad all that has been won, and to make new and permanent gains.

Colored Congregationalism

Boston has a Congregational church of colored people having a history of over thirty years. Perhaps it is not fair to say that Boston Congregationalists have never taken it seriously, but the church has grown very little. The time has come when the churches ought to rally to the support of St. Mark Church. The vague notion that colored people do not find themselves at home spiritually in a Congregational church is not justified by close examination. Boston, to be sure, offers little positive aid in arriving at a determination of this all-important factor, unless it be that St. Mark Church has continued all these years with very little encouragement from outside and with but few who have appreciated the situation. Springfield has an outstanding Congregational church of colored people. So have Cleveland and Detroit and Chicago. Boston can and should have such an one. It is not over-churched in this direction. Quite a large percentage of its fifteen thousand colored population are not in any church. The young colored men and women who have been through our public schools have little use for the old and not entirely discarded forms of worship that may be classed as emotional. Their religious psychology is increasingly that of white folks. Two kinds of churches seem to attract the younger generation—who would be in white churches if they had the same chance there as in our public schools—the Congregational church with its spiritual atmosphere at the other extreme from emotionalism, and the liturgical churches. The educated colored young folks take rather naturally to form and color and the general spirit of high ritualism. But very many of them take to Congregationalism. If Boston seems to be an exception to the rule it is due to no geographical peculiarity. Boston can have and should have a good-sized church of colored Congregationalists, and will have, when St. Mark has the sympathetic assistance which it needs. The metes and bounds of what can be done at present for colored people socially and politically and in economic opportunity seem unfortunately limited. All the more reason for helping out their religious aspirations.

The Boston City Missionary Society, with commendable enterprise and forethought for its many missionaries, has put into effect a pension plan. It is worthy of attention from any who are thinking of a similar arrangement for the benefit of their long-time workers.

El Buen Pastor

By JOSIAH H. HEALD, D.D.

THE title means "The Good Shepherd," and is the name of the oldest Mexican Congregational church in the United States and one of the oldest, if not the very oldest, of any denomination in El Paso.

The church was started in 1892 as a result of the Training School for Christian Workers established jointly by the American Board and the New West Education Commission. Although this school was later closed, the church continued and has had an eventful history. Its first building of adobe, was washed away by a disastrous flood. The present building of brick was built in 1899, on good stone foundations to withstand future floods. At the time of its construction, it was on the outskirts of the city, but is now in the center of the large Mexican section, reaching from the main business district to the river. El Paso has a Mexican population of about fifty thousand, and is one of the three largest centers of Mexican population in the United States, the others being San Antonio and Los Angeles.

REV. J. J. VALENCIA

All of the members of this church, except some of the very young ones, came out of Mexico. Many of them were converted as the result of the work of the American Board in that country. This church is thus a living link between home and foreign missions. It has numbered among its members some notable Christians who have suffered ostracism and persecution on account of their faith.

The present pastor, the Rev. Jesus J. Valencia, and his estimable wife, are fitting leaders of such a group. Mr. Valencia came into the Protestant church while a boy, his parents having been converted under the ministry of the devoted and lamented missionary, Rev. Matthew Crawford, at Hermosillo, in the state of Sonora. He was a student at the El Paso Training School from 1893 to 1898 and finished his education at Guadalajara, after the school was moved to that place. He has served as pastor of several churches in Mexico, as well as professor in the American Board colleges at Chihuahua and Guadalajara. Some of the members of his church were former parishioners in Mexico. Mrs. Valencia is a graduate of the Colegio Chihuahuense, the American Board school for girls, and served some years as a teacher in this and other schools. These fine, cultured Christian workers have a choice family of eight children—half of them being children of a deceased wife. The eldest daughter, Carolina, is a graduate of the El Paso High School. The second daughter, Carmen, is a student at the Junior College. The others are Hector, Samuel, David, Consuelo, José, and Daniel—good, easy-looking names, but you wouldn't guess how to pronounce them. They are all bright, promising children. Such a family as this, showing the best results of our missionary work, and living in the midst of this teeming Mexican population, is of inestimable value.

This church has exemplified the things that its name stands for. It has been a ministering church, in fact, a veritable church of the Good Shepherd. Not only has it preached the gospel to the poor, but has given help to the needy and deliverance to the oppressed. Often, too often, the pastor is called upon out of his own slender salary to relieve the needy. The members of the church, although most of them very poor, are exceedingly generous toward the unfortunate. On one occasion when I was present at the church service, after the regular offering had been taken, the superintendent of the Sunday School spoke of certain repairs to the building that needed immediate attention and another collection was taken. At the end of the service one of the members, who had come in late, told of a family who had been burned out and were in great destitution and distress, and a third collection was taken up in their behalf.

An important part of the pastor's work is that of helping his people to find employment. It is not an easy task, because of the intense competition for all desirable positions. What do the people do for a living? A considerable number of women and girls work as domestics. It is not difficult to find positions for them. American families are glad to get domestics who are members of a Protestant church because they are honest and dependable. Some work in hotels; some of both sexes, as clerks

in stores. One is a stenographer holding an important position because of her use of both Spanish and English. One—a man—is teacher of a vocational school for Mexicans. Some work in the railroad shops. Practically all the unskilled labor in El Paso is performed by Mexicans.

AMERICAN END OF THE INTERNATIONAL BRIDGE, EL PASO

The economic situation in El Paso, difficult at best for our Mexican people, is made more so because of the constant stream of newcomers from Mexico. Many of these have been in destitute circumstances and are willing to work for a bare living, which means a surprisingly low wage in many cases.

The Mexican Migration

Few people in the United States realize the great movement across the Mexican border that has taken place in the last fifteen years. The United States census of 1920 showed six hundred and fifty thousand Mexicans in the four border states. This does not include native-born Spanish-Americans to the number of about a million. Since then they have been coming at the rate of fifty to a hundred thousand a year. There is no restriction on immigration from Mexico, except conformity to consular regulations and payment of a head tax of eight dollars. The latter is a serious obstacle, especially in case of large families. But there are ways of avoiding this. It must be remembered that there are more than eighteen hundred miles of border, most of it unguarded, and nobody knows how many have entered the United States without formalities. Mr. Valencia is often called to Juarez to assist newcomers to enter the United States, and always advises them to enter in strict conformity to the law or not at all. Some time ago he was called to help a young man, who confessed he had not means to pay the head tax. He was advised not to come over unless he could come legally. That night, however, the young man appeared in El Paso, and straightway left for parts unknown. How did he get across? As the Mexicans say, *"Quien sabe?"* Who knows? It would doubtless be an interesting story if we knew. There are thousands of such stories. Should Mexico be placed under a quota law with regard to immigration, as some members of Congress think? Such action would probably stimulate the industry of bootlegging aliens across the border, and might serve to keep out the more desirable ones without greatly diminishing the total number.

Congregationalists by Conviction

El Buen Pastor has never been a large church and never will be. One reason for this is that other denominations have come into the field since we came and established work in the same vicinity, until now there are six other missions within a few blocks of ours. Most of these have plants and equipments much larger and better than ours. On this account it has sometimes seemed that although we were not the aggressors in this overchurching of this part of the city, it might be better for us to withdraw. Indeed, we did at one time undertake

to do so and pass our members over to the Presbyterians, but our people would have none of it. They are Congregationalists by conviction and intensely loyal to their church. We could not leave them in the lurch. The work must go on.

The other reason is that so many of our people have had to go elsewhere in quest of work. There are probably more members of this church in Los Angeles and vicinity than in El Paso itself. Others are scattered here and there. But they have carried with them the light and inspiration gained at El Buen Pastor. This church has been a veritable door to life and hope for many a soul.

"Never Again"

Of those who have left for other parts very few have returned to Mexico or are inclined to do so. Why is this when they have only to cross the river to be in Mexico? Do they not love their native country? Yes, Mexicans love their native land most dearly, so dearly that few of them are willing to become citizens of the United States. Then why do they not go back? I asked Mr. Valencia, "Will many of your people return to Mexico?" He answered by saying, "I have asked that question of at least a hundred people in El Paso, of whom only one answered 'Yes,' and he is still in the United States. Our people often get homesick for their native land and some go back, but they seldom stay there. Some time ago I was called on the telephone and a voice said, 'This is C—. Come to Juarez (the Mexican city across the river from El Paso) and help me.' This man had spent several years in the United States, prospered sufficiently to accumulate seven hundred dollars and returned to Mexico. There he found conditions such that he was unable to support his family, spent all his money, and arrived alone at the border so destitute that I had to lend him the money to pay his entrance fee. Will he go back to Mexico? His answer and that of many others is, 'Never again, if I can once more get to the United States!' "

While economic conditions in Mexico are improving, the gain in many sections is very slow. Although many of the Mexicans in the United States are in hard circumstances, they realize that they would be worse off in Mexico. Here, at least, there is hope. Here there are advantages which they can never hope for in Mexico. Especially is this true with regard to the education of their children. The more intelligent among them greatly appreciate this. The young people who go to school and learn English are getting on and doing well. They can never think of going back.

Good Influences or Bad?

It is certain that we are to have a large block of Mexican people as a permanent part of our population. Whether they will be a desirable addition depends largely on the way we treat them. They have cut loose from their old environment and are astonishingly open to both good and bad influences. They meet the bad at every turn. Shall we supply the good influences?

SUNDAY SCHOOL CLASS, EL BUEN PASTOR

Our Nearest Task

By MRS. HENRY FRANCIS SMITH

HOW our world is shrinking! It seems to have grown over night into one great community. We not only fly around the world at the rate of—what is the latest record—four miles a minute?—but we sit by our firesides and hold familiar conversations with people on the other side of the globe, and entertain each other across continents with our music and our speeches. Almost unbelievably close we have come!

But I will ask you to hang before your minds a miniature picture drawn for our thought by a little sixteen-year-old French girl:

> "There is a river so narrow that you can talk across it.
> Birds can fly over with one sweep of their wings.
> Great armies are on either bank, but they are as far apart as the stars in the sky, as far as right and wrong."

Nations and people have been brought so close together that there would seem scarcely room for a line to be drawn between, yet rising to separate us is a great, formidable wall. We are leagues apart!

Paul Shirley, returning from a three months' sojourn on the other side, said he never saw or dreamed of such a spirit of hate as prevails everywhere throughout Europe.

And the hate is not all in Europe. Her trouble-breeding walls of partition are but a segment of a great circle of suspicion and misunderstanding that reaches around the globe, passing by not even our great and glorious America.

What are we to do? Have we come too close together? Shall we draw apart? But we cannot. "Physically, economically, we are grown together." Our very vitals are interwoven. The only way out is forward. Is it forward into deeper and blacker hate, or onward with Christ into cooperation and brotherhood?

What is this thing that is separating us the while we are so closely bound together? In our poverty of knowledge we call it race. We paint it and call it color. Just what constitutes race even scientists fail to tell us, "so mixed up are our physical selves with things geographical, economical and religious." But of the existence of that very real thing, race prejudice, there is not a doubt. It exists, the most sinister fact in the life of the world today. We know that it is here, and our concern as Christians is not that it should be explained, but that it should be ended.

How We Appear to Foreign Eyes

Robert E. Speer tells us that the nations of the world are straining their eyes toward America. What do they see? A country favored, prosperous, fortunate in her command over the forces of nature gained through scientific discovery that gives the impression of superiority. They see a country of high ideals. They see a country in which race prejudice is discoloring and distorting the life of humanity as in the darkest corners of the earth. They see us still looking with scorn upon the poor European countries where anti-Semitism is so great a factor and Catholic wars upon Protestant, and people generally are oppressed and unhappy, while we are unconscious of or indifferent to the fact that there are few nations in the world in which there is so much daily individual discrimination and so much bitterness engendered in the hearts and minds of the people as in our own.

They see a young Filipino university student turned away from a barber shop which has "no scissors with which to cut an Oriental's hair."

They see a medical student of the Jewish race entering a hospital as interne. His fellow workers band together to make life miserable for him, and those in authority do nothing to change the situation. On an occasion when the Jewish interne is out his fellows go to his room, stuff the cracks and keyholes and light a sulphur candle, a symbol of their feeling that he is not clean enough to associate with them, that he is undesirable. His courage finally breaks and he abandons his cherished career with his ambition for service and enters business where he can live his life independent of the Christian's hate.

They see Mr. Kee Ling, an engineer, and his wife, a graduate of an American university, about to sail for China, their household goods all packed, when both fall ill with pneumonia, and no American nurse is willing to serve in a Chinese household.

They see a conference in session at our national capital where all colored delegates are required to use the freight elevators at the rear of the building. Three of these delegates appearing in a passenger elevator, the white occupants are asked to take another car and they march out, led by a United States Congressman.

They see Signor V., assigned by the Italian Government to the post of Vice-Consul to the United States, having to search long and vainly for a suitable house in which to live, because no one wants to live next door to a foreigner, and having to settle at last in one of the worst sections of the city.

They hear an Italian student saying to us—and is

it any wonder?—"Your creed is exalted, but your Western civilization is a nightmare."

A Japanese student, asked if he is a Christian, replies: "I was before I came to America"; while one of the leading newspapers of his native country says, "The land of liberty, humanity and democracy is dead."

What Is to Be Done About It?

We shudder, but what are we going to do about it? Dr. Merrill, of the Brick Presbyterian Church of New York, says that we need look no farther than ourselves to discover the secret of the world's ills. We have been searching too far afield, seeing large, remote cures, and ignoring those near at hand; fearing world strife and fostering its germs in our midst. We have been building walls emphasizing our differences, until we have acquired what Charles F. Weller calls "social arteriosclerosis," or hardening of the social arteries. We have used our racial gifts, so wonderful in their variety and so exquisite in their possibilities, to erect great walls of separation—with what results we have seen.

We are laboring and sacrificing to build up the kingdom of God across the seas. How much of strength is being put into our missionary work? How are our missionaries being heartened and our Christ exalted by these students when they return to their native lands? Christian missions are finding their greatest obstacles, our missionaries tell us, not in the forces of evil in the non-Christian world, but in the feebleness of the forces for righteousness in the nations which profess Christianity.

"Many people in this country ask me what is happening as to caste distinctions in India," said Rabindranath Tagore on the occasion of his recent visit to the United States. "I feel tempted to put a like question to our American critics—'What have *you* done with the red Indian and the Negro?' For you have not got over your attitude of caste toward them. You have used violent methods to keep aloof from other races, but until you have solved the question here in America you have no right to question India."

What could not our missionaries accomplish if they could point to their homeland and say, "See how our Christian Americans love one another, white, black, red and brown."

Prejudice Arises From Misunderstanding

But how can we love when we do not know one another. Most of the trouble in the world, we are told, is due to the separation in thought and feeling and understanding, of people who are physically tied together.

It is not essential that we know all the facts concerning race with scientific certainty, but is it not essential that we seek to see the soul, to feel the needs, to recognize the capacities and to acknowledge the brotherhood of those whose lives touch ours?

President Wilson said: "We came to America to get rid of the things that divide, to make sure of the things that unite." The Psalmist was sure of these when he said: "He fashioneth their hearts alike." Charles Sumner was sure of them when he said: "We are men by a more sacred bond than we are citizens. We are children of a common Father more than we are Americans."

It was upon the issue of race that St. Paul could but spend his life, for in it he saw the whole Christian faith was at stake. We cannot think of St. Paul without hearing the words: "There is neither Jew, nor Greek. There is neither bond nor free, for ye are all one in Christ Jesus."

A Change of Practice Requires a Change of Mind

A would-be prophet proclaimed that natural law would never allow race barriers to fall. But what of a spiritual law? Dr. Dreschler, of New York, was asked how we are to deal with race prejudice; how we are to go about solving the race problem. "How deal with race prejudice? How learn to love!" came the reply.

But a race cannot love. A nation cannot catch visions. You and I can, and the love will warm the spirit, the vision will catch and glow.

"The most powerful forces for good or evil," said one who is both Christian and statesman, "are not the laws of the land but the attitudes of mind of the ordinary citizen." Have we of the Christian church truly the mind of Christ? What is the attitude of mind that holds sway in our homes? For as our homes are, so will our country be—that country toward which all the nations of the world are straining their eyes.

A Japanese student, about to return home at the close of his course of study, was making his farewell call upon an American friend. "Your Fujiama," he said, "at last I have found it! For three years I looked for it—that high, beautiful thing, your Fujiama, that should tower above your American life, ever drawing the eyes and lives of your people upward. And only now I have found it. It is your American Christian homes!"

You remember the unhappy occasion back in 1917 when the colored contingent at the Fourth Officers' Training Camp out in Iowa was suddenly transferred to southern camps—how trying experiences

were added to the gloom of disappointment, until the men at last came into the presence of their new commanding officer. Tall and straight, every inch a soldier, he stood and looked them over. Then he spoke: "This thing has been forced on me. I never thought I'd be assigned to train a gang of niggers. Well, you will work like—— and if any of you get a commission it will be in spite of me!"

And they did work just as he said they would have to. No group in any camp suffered more. When they hiked, it was twice the distance, at double the pace, of other units. They stood at attention for two hours for inspection. At the slightest provocation their captain abused and cursed them. A serious insurrection was barely averted by a doughty little fellow who counseled "playing square-soldier for the man and trusting in God."

They stood it like men and "soldiered," coming out with flying colors. At the celebration following the final examination the captain made a speech.

"When I was a lad," he said, "my father was wounded in a fight with Negro bandits. On his deathbed he made my older brother and me swear before God that we would avenge his death by hating all Negroes and taking every opportunity to do them injury. I grew up hating all Negroes, placing them all in the same category, and determined to carry out my father's wishes. I became a ranger and was the terror of all Negroes with whom I came in contact. I hated them bitterly. When I found I was appointed to train colored men for camps I felt insulted and my hatred increased. I saw my chance to make these men under my command suffer, and I deliberately set out to wreck them physically and break their souls."

The story had a happy ending, in which love conquered. But how easily it might have been otherwise. The case is an extreme one, but in how many homes is the attitude of father or mother responsible for a life dominated by prejudice and hate.

Home Atmosphere Responsible for Race Prejudice

In our own Christian Endeavor Society the topic under consideration on a recent Sunday evening was, "How can I show loyalty to my country?" A lad of thirteen rose and offered his contribution: "Well, one way we can help our country is to see to it that foreigners don't get all the best positions, and to crowd out the ones that already have 'em." I felt that I could hear the table conversation in that home.

What is it in our own? What remarks follow the reading or telling of a story in which some one of another race figures? When the name "Italian" is mentioned, many a boy of eight or ten sees a dark figure ready to stab him in the back at the slightest provocation. Shall we let him carry that haunting figure through life, or shall we point him to a Raphael, a Michael Angelo, or a Daniel Manin?

A young girl argued with her father: "The Japanese can't be assimilated. I heard Mr.—— say so. They hold themselves aloof from our civilization and are content just to dig in the dirt and crowd out our native workmen; and then they send the money all back to Japan!" Had his daughter heard from father, mother or friend how out on the Pacific Coast ten Japanese families contribute ten dollars a month to pay the salary of a white American woman to live for a week at a time with each of them and show them how to make a Christian American home? Had she heard how the work among the thirty thousand laborers in the coffee fields of Brazil is financed by a Japanese business man in New York?

How many of us are teaching our children the tragedy of race as it is, as we are allowing it to be, and the glory of what, with our help and theirs, it may become? Shall we show them that no question of superiority or inferiority is necessarily involved; that our differences are our gifts, not our curses; and best of all, that though all men are not in all respects born equal, all men are children of God?

Building the Kingdom at One's Fireside

Oh, how we might be building the kingdom of God on earth if daily at our firesides and around our tables we, by our attitudes of mind, should teach our children to think Christ's thoughts after him.

In the home of a royal family where were a number of children, a friend saw among beautiful appointments a large framed picture of a group of untutored Icelanders; beneath it the inscription: "Because I live ye shall live also"—the royal family's motto. Are these our words as our lives speak to those of less privileged races? How many of our children might catch a vision of life as a mission, in the glimpses caught from the mountain peaks to which we might lead them.

Motoring through the White Mountains last summer we came suddenly upon the sign, "A Picture Ahead." The words caught the eye of our little ten-year-old, and, all eagerness, she cried: "Hurry up, Daddy, there's a picture ahead!" "Don't you think it will wait for us?" "Yes, Daddy, but you can help us see it so much quicker. Mother, you watch on your side, and I'll watch on mine!"

So eager are our children, our young people, for the vision which we can help them "see quicker." Already they are beginning to glimpse the picture ahead. Those students from the seven colleges of

Nashville, colored and white, proved it when returning from the mountain top of the Student Volunteer Conference at Indianapolis, they banded themselves together to discover what the world needed, beginning at Nashville, and what it needed of them.

And listen to the statement of purpose of The Fellowship of Youth for Peace: "It will be our aim to let no interest of self, family, creed, class, nation or race separate us from our fellow men."

A young couple living at Newark, New Jersey, have glimpsed the picture. They heard of the International House, that beautiful home of Christian brotherhood recently established in New York for all races, and were thrilled. In the words of the young wife, "It was just more than we could resist." And they didn't resist it. All winter they welcomed these foreign students by twos and threes for week-ends in their Christian American home. A costly venture for a young couple just getting on their feet? Yes, but their own verdict was, "We never had such a wonderful time in our lives. The students brought so much that was new and interesting into our lives that we feel positively rich." When these students return to their native lands to take up their life work, how the thermometer of Christian missions will rise!

Their Hearts Touch

Again the little sixteen-year-old French girl has drawn for us a miniature:

"There is a great ocean. It is so wide that sea gulls cannot fly across it without rest. Upon either shore there are great nations. They are so close that their hearts touch."

An official in one of our railroad offices, asked by a section hand what his job was, facetiously replied: "You know the fellow who goes along at division stations and taps the car wheels of the passenger trains? Well, I help him listen." Shall it not be our chief care to help our boys and girls to listen; to tune their ears to the good, the splendid things? Shall we not help them see? See as the little girl saw who was taken to the art gallery to see some famous paintings: for a moment she stood with rapt gaze before the picture of Christ standing bound before Pilate. Then, "Mother, let me go; I must untie his hands!"

God help us all to hear and see, for he needs every Christian one of us to help untie his hands, that he may be able to do his perfect work among the races of the earth.

Our church has for decades been doing glorious things toward bringing the time when all men shall be as brothers. With its education, its Christian schools, it has paved for the South truly "a highway to our God." Throughout the great West it has been a beacon light, sending its rays out across the great, lonely plains, lighting alike the path of white, yellow, red and brown, and drawing all men unto Him. Into the heart of the great cities it has gone to seek and to save without thought of race or creed. Across the ocean it has gone, carrying to lands of every clime the Christ who came that they too might have life and that they might have it more abundantly.

As we press on, may we be spurred to quicker step by the thought of the picture ahead—of what Christian America may mean to the nations that are looking to her.

Ideal Americans

By CHARLES L. WHITE

THE ideal Americans are the Christians who recognize the brotherhood of all men. They count the vantage ground of birth as a sacred trust. Their roots, reaching backward into the rich soil of a Christian civilization, bear fruit for the poorest of the newcomers. They have no pride "of face, or place, or race, or grace." They do not make broad their phylacteries but their sympathies. In business they are kind to the employed, just in all dealings with their fellows. They are not pirates, but prophets of the new day of social justice. They possess the faith in Christ which they profess, and when they explain the gospel with their lips they do not have to explain their lives. Their lives are not only transparent but translucent. They live in the open and can look men in the eye. They are not boastful, but direct, sincere, frank; and church membership means to them discipleship. They do not hesitate to talk of Christian experience. They do not have to pump the water up. Confession of Christ flows from their lips as freely as water from a faucet under the pressure of the reservoir open to the sky. Their conversation is clear as crystal, and it brings refreshment to many souls. The ideal Americans are loyal to Christ, devoted to the church, faithful to those whom their lives touch in the customary ways or in forms of service which they devise.

How many ideal Americans are there? Who can answer? They are scattered through the land. They differ in political, social, intellectual, and denominational convictions, but they use the same spiritual measuring rod. America will be largely saved by them, and their number is increasing.

Yesterday and Today

By LAURA KINSLOE

THE following definition of the word history is not the one given in the dictionary, but is the result of a compilation from various sources which seem to show that, in the last analysis, history may be interpreted as meaning the working out of the divine plan for the development of man and the bringing to pass of the Kingdom of God on earth. Toward this consummation much missionary work has been necessary. True, it may not have been recognized as missionary. Probably in many instances it was called patriotism. But whatever the cause, whether for the maintenance of the worship of heathen gods, or for the protection of the country—it was missionary—intended for the betterment of man. Every nation that has come into being and passed into obscurity did a great deal of missionary work, all of it of the home variety. Whatever the motive that actuated the ancient Greeks or Romans, their home land was foremost in their thoughts and plans and all efforts put forth were for its advancement and that of its people. The goal to be reached was always presented as favored of the gods, and always there was response in labor, in gold, in lives. And from generation to generation, ancient or modern, pagan or Christian, the basic appeal has remained the same.

Certainly no modern nation has done more to bring about the higher development of its people than our own, and in the effort to Christianize America no one organization has played a larger part than The Congregational Home Missionary Society. From the days when missions were founded with the avowed purpose of carrying the gospel to the heathen and others in remote parts of the country, until the present, when the heathen is no longer a "problem," and "remote places" are comparatively near, the Society has stood back of the men who braved the wilderness and gave of their best to the people who were building up a mighty empire. Churches sprang up and with them institutions which no American can be without—the school, the academy, the college. More might have been done with more money, but the amount that was supplied was surprising. Ideas concerned with the betterment of man have a way of financing themselves.

"Frontiersmen of the Faith"

Of the men who went forth years ago there was Marcus Whitman, who served his Master with dauntless zeal in the vast Oregon country; Joseph Ward, whose pastoral and educational ability were devoted to the Dakotas. In fact, each great Western state has its quota of early missionary heroes, and outstanding among them was John D. Kingsbury, long passed to his reward, who spent many years under the Home Missionary banner in Idaho, where he was loved and revered by all classes. The writer remembers hearing him tell of a visit to a new mining town in that state where pistol shots were heard every half-hour, a fight a day was the usual schedule and blasphemy and drunkenness the general order of things. He went into a saloon and said, "I am to preach at the opera house tonight." "All right, Elder," said one man, "we need it." They were sobered by the thought of religion to which in early years they had not been strangers. Dr. Kingsbury also gave of his rare devotion to Utah, and his name and works there are more than a memory. Among the missionary representatives now "carrying on" in his sacrificial spirit may be mentioned Miss Madeline Gile, whose work is not confined to church and Sunday School, but extends into the homes of the sick and discouraged and hopeless, who accept her labor of love as the men accepted Dr. Kingsbury's statement that he was going to preach: "Give us your hand, Elder; we need it." Places and conditions change, but human need remains the same.

It was only a few months ago that William G. Puddefoot passed away, but those who have listened to his presentation of life among the men of the lumber camps and mines will never forget it. To a later period belong Edwin H. Stickney, who worked for upward of half a century in North Dakota; William Herbert Thrall, whose field was in South Dakota; and Gregory J. Powell, of Montana, who had oversight of missionary work in that state during the time permanent settlers were gaining ascendancy and making it the equal of any Western commonwealth in loyalty, enterprise and industry. Another who labored in the Southwest still holds forth on the Mexican border. In the early days of his service he reported to headquarters: "Religious sentiment is strong among these people on the border, but somehow seems to have failed to couple on to the Ten Commandments." In the years that have passed quite a number of commandments have had practical demonstration.

This list of heralds of Christ would not be complete without mention of O. C. Grauer, on whom has fallen the mantle of Schauffler and Montgomery, and who is serving the Swedish, Dano-Norwegian and Slavic peoples, with the idea in view that all foreign-speaking churches ultimately shall become American.

Some Men and Missions

A unique form of missionary effort has been in progress at Kinder, Louisiana, for a number of years. The leader of the enterprise, Paul Leeds, has built up a community work, which includes an Indian church, whose members have been converted to the Christian faith through his efforts. At Rockland, Idaho, Joseph Cowman is doing a courageous work among the few Gentiles and the large Mormon population. In Pittsburgh John Kocerha is teaching the highest American ideals to the Slovak people of his large parish.

These are merely typical cases. There are upwards of four hundred more. Perhaps some fields are destined to short lives and others to remain on the missionary list a long time. Often the village does not become a town, as expected when the church was organized. Frequently the railroad passes by on the other side. But what of the people? Are they to have no church, no Sunday School? Their need is the same as that of the heathen and the "remote places" which first proved fertile soil for home missionary work. Let the appeal have a like response and the story to be told one hundred years hence will be far more wonderful than that of today.

The Minister's Home

By WILLIAM W. LEETE, D.D.

THE importance of the clergyman in the early settlements of America was emphasized from every standpoint. He was the interpreter of the mysteries of grace and he looked his part. His mental training, as well as his occupation, dignified him and the house in which he dwelt could do no less.

Governor Bradford's house, which stood by itself, was the only one at Plymouth that excelled the one in which lived Elder Brewster. We can present no pictures of the early home of John Cotton, or John Davenport or Thomas Hooker. Conditions then were primitive and the colonists were fighting for their lives. But whatever the conditions, we believe the minister's house was one of the best in the town.

In this article we are presenting a few samples of the early-day manse. In a later article we will show some of those secured through the help of the Building Society for the minister of today.

The ordinary visitor in the old stone house at Guilford, Connecticut, now in charge of the State Historical Society, hardly thinks of it either as a church or a home. But in 1639 it was both. There lived the first minister, Rev. Henry Whitfield, and into it by the shifting of folding partitions gathered the early colonists for worship on Sunday.

PARSONAGE, OLD LYME, CONNECTICUT

On February 29, 1704, the French and Indians sacked Deerfield, Massachusetts, carrying into captivity Rev. John Williams and his family. His wife and infant child fell under the blows of the Indian's tomahawk and the later story of the march to Canada and of the return to freedom, partakes of both romance and tragedy. We show the house which was built for Williams when he again took up his work in 1707, and which is standing today.

PARSONAGE OF 1639, GUILFORD

WILLIAMS HOUSE, DEERFIELD, 1707

PARSONAGE, CAMBRIDGE, 1670

PARSONAGE, CAMBRIDGE, 1807

The First Church parsonage at Cambridge, Massachusetts, erected in 1670, is given to us only in a sketch. It was used as a parsonage until 1807. One pastor, Rev. Mr. Appleton, lived in it sixty-seven years. In 1807 Rev. Abiel Holmes moved into the new and more beautifully placed house, also shown. The son of that minister was the famous author, Oliver Wendell Holmes, and the parsonage, as his early home, became the Mecca for many a literary pilgrim. In recent years it has been torn down to give place to buildings for Harvard University.

HANCOCK-CLARK HOUSE, LEXINGTON, 1698

OLD MANSE, CONCORD, 1765

Those early ministers were tried patriots. In the Lexington parsonage, built 1698, lived Rev. John Hancock for fifty-five years and his successor,

Rev. James Clark, for fifty more. Here Samuel Adams and John Hancock, signers of the Declaration of Independence, slept on the night of April 19, 1775, and here before dawn came the dashing horseman, Paul Revere, to tell them of the British attack.

The manse at Concord was built in 1765 for Rev. William Emerson, a zealous patriot of the Revolution. From a small back-room window one can today look out on "the rude bridge that arched the flood," and where stood "the embattled farmers." Here, after his marriage in 1842, Nathaniel Hawthorne spent his honeymoon and here he wrote the book delightfully named, "Mosses From An Old Manse."

PARSONAGE, WOODBRIDGE, CONNECTICUT

The other two houses pictured on these pages are of more modern construction, but how plainly they speak of the honor the people desired to pay to their spiritual leaders! The Woodbridge, Connecticut, house was constructed near the close of the eighteenth century. It was in late years equipped with modern conveniences and its loss by fire in January last was not only a grief to the pastor's family, who barely escaped with their lives, but to the whole parish.

The parsonage still in use at Lyme, Connecticut, is outwardly very attractive. We know not its exact age. It surely dates back to a time when money went farther than it does now.

The experiences of the pastors' families that have occupied all of these buildings would make an entertaining story. But we do not need to know it. One thing the buildings themselves make clear. It is this: that the people spent thought and money upon the place where they asked their minister to live. Are they not to be commended for it?

A Pilgrim on the Pacific Coast

By CHARLES S. MILLS, D.D.

AS I write I am gliding in a transcontinental train through the mountains and over the plains eastward. I have just been receiving the gracious hospitality of our churches on the Pacific Coast where, as the representative of the Commission on Missions, I bore to them, at their request, word of the progress of the work of our churches at home and abroad. I am attempting to put down some impressions of what I have seen and heard before they are obscured by the return to my own particular corner in the world-wide task.

Every man has a natural tendency to provincialism. It often is a surprise to a son of the Old Bay State to discover that what he had regarded as the supreme expression of precious home traditions may be surpassed by another far from the rocks and rills of his native state. Twenty years ago I found, a thousand miles from the western border of New England, a type of the Pilgrim heritage in which the hospitable spirit of the sunny South and the wide outlook of the achieving West were blent with the sturdy strength of New England, which seemed to me the finest fruit of Pilgrim planting I had ever known. How does the fellowship of the Pacific Coast look to the eyes of one born and bred in Massachusetts?

I saw a few days ago, for the first time, the sublime glory of Shasta, crowned with snow, and next day the rich plains, in the verdure of the early spring, which form the setting for the city of Portland, Oregon, a land of marvelous fertility, in the vigor of youth, with possibilities unbounded. If the churches reflect, as they must, the life around their doors, we may expect much from those of the fellowship. They are now, for the most part, of moderate strength, but their growth will keep step with that of the population, sure to make its way over "The Oregon Trail" to their doors. I saw

them in conference, their pastors, many of them young and vigorous, recently setting their hands to their tasks. I noticed that they were peculiarly jealous of their independence and sensitive to any suggestions, whether from California or from the distant East, and looked forward distinctly to larger service. They need the deepening consciousness of the national fellowship with its resources of men and means, of hope and faith and brotherhood, of which they are a part.

SUPERINTENDENT C. H. HARRISON

Of the colony about the Golden Gate, no one who had the privilege of participating in the Commencement of the Pacific School of Religion could speak in other than the highest terms of confidence and joy. Fine strategy would be expected from the magnetic and masterly leadership of President Swartz, whose good fortune it is to build upon the foundations well and truly laid through generations by President Nash and President McLean; but it is inspiring beyond words to see for oneself the noble new structures rising above the massive halls of the University of California, with its beautiful campanile at the center. The site is of surpassing interest, commanding the glorious panorama of the cities of Berkeley, Oakland and San Francisco, with the emerald hills in the background; and beyond the restless life of these busy communities the sapphire waters of the wondrous bay, in which the navies of the world might harbor.

The relation of the School to the University, where the student has access to elective courses under most distinguished scholars, gives it exceptional opportunity for specialization. On the other hand, the Seminary, rising above the laboratories and recitation halls, is emblematic of the dominance of theology, queen of the sciences, over all education. One inevitably paints as the background the story of the school from Benton and Mooar and Dwinell to Buckham and Bade and their associates. Nowhere has any group more loyally maintained the high traditions of our fellowship, intellectual freedom and reverent following of the Spirit. One can look forward and understand that the young men and women who set forth from these halls will carry with them the ozone of spiritual vigor and mental acumen, symbolized by the lofty heights on which they have dwelt in their preparation for the ministry.

The churches of the Bay reveal their vigor by building in fine and liberal lines new structures to house the great congregations which wait upon the ministry of Robert E. Brown and Oswald W. S. McCall; while the fine assembly which gathers at First Church of San Francisco, even in the prolonged absence of its pastor, Dr. Gordon, reveals wide service to the metropolitan population. God speed those who are building their lives in the structure of the empire of freedom rising from San Diego to Puget Sound and that greater empire of humanity into which those from this school of the prophets shall make their way.

And what shall I say of Southern California? Seen in the glory of early May, the land freshly baptized in copious rains, it never looked so fair on any previous visit. Roses were at once the joy and despair of the devotee who must perforce expend his efforts in the New England zone and be content with results which, from the standards of California, seem insignificant. The groves of orange and lemon and walnut lining the smooth boulevards over which one bowls mile after mile, on land reclaimed from the desert, with fruit seemingly sufficient to feed the world, are emblematic of marvelous resources now latent and indicative that the present development is only the harbinger of the great land that is to be, when fresh projects for hoarding and distributing life-giving waters on a gigantic scale shall have consummation, and vast tracks now desert shall likewise bloom and fructify.

How could it be otherwise than that this land of sunshine, with its transcendent beauty and amazing fertility, should attract, among its colonists from crowded cities and frigid zones, a host of the sons of the Pilgrims? Among these are many old soldiers of the cross who, after a lifetime of sacrificial labor, counting their day's work done, seek here a haven of rest. Out of this evidence that here is a veritable saints' rest has come the initiation of Pilgrim Place at Claremont, by Dr. Raymond C. Brooks and Dr. William Ewing, where twenty acres have been purchased and already ten cottages have been erected to give retired ministers and missionaries a home in this wonderfully salubrious climate befitting the dignity of their vocation and the worth of their service.

Many others of Pilgrim heritage have come in the

vigor of their early manhood to wrestle with the problems of the desert as their fathers struggled with the untamed wilderness of New England. Agriculture to the uninitiated often seems chiefly the sheer exercise of brute force, thrusting the plow behind straining horses, ponderous oxen, or powerful tractor, tug of muscle in the hayfield, or tireless manipulation of the hoe amid the corn. But modern agriculture in this land of sunshine has become an art demanding high qualities of brain, scientific knowledge of conditions of soil, skilful plans of irrigation and fertilization, application of the work of the economist and the biologist in their laboratories to the defense of delicate machinery of shrub and tree against their enemies. "Come and watch me fight the lemon bug," said one of these scientific agriculturists to his pastor the other day, "and then go and preach on the devil."

Moreover, underneath agricultural success is bank credit on a great scale and back of that is scientific management applied to agriculture to prove at every point that results are commensurate with outlay. Many a Californian is giving the answer to the farm problem in America, looking for no coddling by government subsidies, but working out by the highest intelligence the relation of supply and demand, of income and of outlay.

Where these great agricultural results accrue, naturally spring up centers for all those collateral ministries which must accompany such a high calibred population. Schools of finest quality must be provided for the children of such folk. Nothing else will do. The great University of California, now seeking fresh expansion on a vast scale near Los Angeles, is emblematic of the school system of which one sees notable expression on every hand. Even in towns of modest population he finds school buildings of extraordinary extent to house boys and girls of earlier years and prepare them adequately for scientific, effective work in the California environment. Our Pomona College, with its nine hundred students and its strong faculty, is second to none in the promise of the future. The far-reaching vision of President Blaisdell is already building the larger campus and the coordinate schools that are to center there.

Likewise must such a community life, ever increasing its bounds, have churches commensurate with its strength. Wherever one goes he finds them. In scarcely more than a dozen years the church structures of our Pilgrim fellowship have quadrupled in value and we hear of new enterprises for buildings of large dimensions yet to be. One of the latest is that at Pomona, rebuilt since a disastrous fire a few months since, where architectural dignity and skilful adaptation of style to conditions are coupled with ample equipment for more effective administration in the educational and social work of the church. Another fine example is at Glendale, where a marvel of result for worship and service is obtained in comparison with the investment made. Claremont, where the Congregational church is the only ecclesiastical structure in the entire community, announces subscriptions of eighty-five thousand dollars toward the first unit of a new and great plant for its large and increasing congregation.

Spiritual growth keeps pace with enlarged facilities. Between 1912 and 1925 membership increased seventy per cent; Sunday School enrolment, one hundred per cent. Apportionment for benevolence

PACIFIC SCHOOL OF RELIGION, BERKELEY, CALIFORNIA

went from $32,350 to $142,750, now far exceeding the per capita giving even of the old Bay State and of the fellowship of which Chicago is the center.

Most natural it is that a conference of such inherent strength, separated over two thousand miles from our Mid-West center and one thousand more from the old home of the Pilgrims in New England, should develop independently a type of life adapted to the stupendous tasks of mastering unique conditions and should devote its resources in an unusual degree to build adequate plants at strategic centers and in dimensions for tomorrow as well as for today. Its master mind, Superintendent Kenngott, never sleeps, is always seizing the strategic opportunity which must make this great land of sunshine more and more a productive source for all kingdom enterprises. Around him are gathered a personnel in the ministry unsurpassed in the fellowship, eager, achieving men with spiritual vision and practical efficiency.

PRESIDENT H. F. SWARTZ, D.D.

Nowhere in America may be found a finer body of young people, girls upon whose faces, as Dr. Potter said of the Christian girls of India, "the light of God has shone," and boys, clean-cut and eager for service. I saw them in assemblies full of the buoyancy of youth, fun loving to the last degree but equally sensitive of soul and responsive to the things of the Spirit.

One can only wish that somehow distance could be obliterated, that this great group might give at first hand, with constant, intimate association, its larger contribution to the strategic development of the great enterprises of our fellowship. Failing that, we must find other methods of utilizing this power. Steadily we have been feeling our way to democracy in all our organizations, but here we need to find some plan by which the thought of this fresh, vigorous, forward-looking group may more closely function in our councils. To them, as a matter of course, must be accorded entire liberty in working out their life, without the least suspicion of their devotion to our common endeavors for the kingdom of God.

The taking over for their immediate responsibility those portions of our common enterprise which are at their very doors is one way of promoting the contribution to our collective life. Who can know as well as they the Japanese, or the Mexicans, or the Chinese within their borders or just beyond? If there shall be needed the added judgment of those further from the seat of action, such relation can easily be maintained as shall permit collective review of the service rendered. Direct responsibility for work for these who come to their commonwealth from other shores, or live in its neighborhood, is bound to develop a fine sense of cooperation with the churches at large and to stimulate the larger dedication of spirit and means to the objectives of the fellowship as a whole.

On the other hand, it is the part of such a conference distant from the centers where much administrative responsibility must be located, to accept the leadership of the common tasks in the spirit of open-hearted fellowship rather than suspicion or distrust, and to go forward in the joy of good team-play. Above all must constant vigilance be given lest that which is near at hand should block the vision of the kingdom at large. Only so may the conference save its own soul.

The district secretaries of the missionary boards have been withdrawn from the Pacific Coast, in the new plans of the Commission on Missions. Upon the state conference, aided by the Regional Committee, must our national and world-wide work depend. It is a great responsibility. Leaders on the Coast appreciate it and accept its full significance. They responded to the appeal of President Potter, of the American Board, by a rising vote, pledging themselves to their best. They at once endorsed the impromptu resolution of the state superintendent to make good, as far as should be practicable, under his leadership, their part of the $1,100,000 of difference between the pledges and payments to the Pilgrim Memorial Fund. Constantly in evidence was the desire to use their fellowship to promote in every way the larger things of service, the world appeal. This was notably marked by naming an apportionment goal higher by $10,000 than that suggested for the state by the Commission on Missions, with the expectation of finding in the result room for the care of any part of the work seemingly less generously supported than the rest.

Thus, with the free development of life indigenous to the district, with responsibility for admin-

istration of what may fairly be deemed their share in the common task, and with a vision which keeps them ever by the side of the sons of the Pilgrims everywhere, they move forward in ministry to mankind. "One is your Master, even Christ; and all ye are brethren."

As a Converted Wet Sees Prohibition

This article is from the pen of a New York lawyer. The title is his own. His conclusions are worthy of careful attention.—EDITOR.

IS it possible to take a realistic view of the state of the country under prohibition, possibly the greatest sociological experiment ever undertaken by any nation? Both the Drys and the Wets approach the subject with so much passion and prejudice that current discussion is doing little or nothing to influence the judgment of that great mass of people who are not aligned consciously with either side. It is curious that both sides exaggerate the part played by the Anti-Saloon League in procuring the enactment of the Eighteenth Amendment. It is true that that organization, by its propaganda and its political manipulation, did much to that end, but there were two other vital factors. These were Big Business and the moderate drinkers. Although the liquor trade was immense in terms of dollars and cents, it was never a part of Big Business, which saw in the social and economical results of that trade a menace to its own interests and finally determined that the liquor trade must go.

If the liquor trade, under attack, could have enlisted the aid of the great body of moderate drinkers—those who could really "take it or leave it alone"—action by the number of state legislatures required for the adoption of the amendment could, in all probability, never have been obtained. But the moderate drinkers, as a class, decided to let the dirty, lawbreaking trade fight its own battle and kept hands off. Of these I was one. I did not believe that it was a sin to take an alcoholic drink and I doubted the wisdom of the effort to make men good by law.

Familiar with conditions in New York City for many years prior to 1919, I have been a careful observer of the changes in the picture since that year. My vocation is the law, my avocation has been politics—for six years I was part of the city government—and my professional and social contacts have given me excellent opportunities for observation. My regard for my professional oath deterred me from dealing with bootleggers, but I have accepted the liquid hospitality of friends without asking embarrassing questions. I have reached certain conclusions regarding the state of the country under Prohibition, which I venture to record:

1. There is a vast amount of law-breaking, accompanied by bribery and violence, but the aggregate is less than in the old days, when every saloon paid tribute, when all of them broke the closing laws and the laws against selling liquor to intoxicated persons and to minors, and when many saloons were the resorts of criminals and prostitutes.

2. The actual volume of alcoholic beverages consumed has been very much reduced.

3. There is much less drunkenness in evidence and I state this confidently in spite of statistics to the contrary.

4. The condition of workingmen and their families is immensely improved and many of them have now a real family life, unknown before. Strikes are accompanied by markedly less violence.

5. Many people who consider themselves of a superior class are blatant, boastful lawbreakers, but, in fact, drink less than they used to, chiefly because the stuff is poor in quality and high in price. A drink is now an event, and is not offered as freely as in the old days.

6. Young people pretend to drink a great deal, but the quantity actually drunk by them is small. Young men do not carry their liquor as well as we did. This is partly due to inferior quality, but more to lack of the regularity and quantity needed to fortify them.

7. Considerable credit for our general prosperity must be ascribed to prohibition, the economic success of which is apparent.

Because of these conclusions and in spite of my regret for lost delights, I yield to the law of the greatest good for the greatest number, and am in favor of strengthened enforcement and the continuance of the great experiment.

What do I think of the future? The propaganda for light wines and beer may eventually result in legalized experiments in that line. Light wines may be disregarded—the American public doesn't know what they are. Beer means saloons—inevitably, no matter how solemnly the Wets may asseverate that they would not have the saloons back. Saloons mean the illicit sale of hard liquor, because, after all, that is the demand of the American appetite. Those who have that appetite will always find a way to

gratify it, but shall they find it in licensed beer places? So, if the beer experiment is tried, I expect it to be rejected ultimately by the people. The one new incident of the liquor trade, as developed by bootlegging, is murder, usually internecine but often of officers of the law. I expect the moral sense of the people to revolt against that before long, with a resulting growth of public sentiment helpful to law enforcement.

Finally, as the years go on, the Smart Aleck phase of drinking will pass, the area of alcoholic appetite will diminish, the craving behind the wet propaganda will be less acute, there will be a more general appreciation of the benefit of the new conditions, and the Prohibition Law will have as high an average of enforcement as that of any other criminal law in this country, which is not by instinct law-abiding.

What of the Night?

By Secretary GEORGE L. CADY

IT has not passed but it is passing. Each year as I make my journey into the South it is lightened up with new hope. That decreasing column of lynchings is a real barometer of a changing sentiment in the southland, where most of the lynchings have taken place. It is true that a growing self-respect has demanded of the state governments that they take added precautions and the state troops have added no little to their better reputation, but all this has been in response to a public sentiment constantly growing better. The southland is as full of hope as it is full of signs of spring in April. Better schools, better school buildings for both white and colored are observable everywhere. Again, we sat at a table where Dr. Alexander had gathered the officials of his Inter-racial Commission who are the better South with finer hopes. By our side sat Mrs. Egan, whose husband, Golden Rule Egan, had done so much for true brotherhood. She, the very flower of the South, has taken her place as the chairman of the Woman's Department of the Commission. If, as has been said, woman is the Hindenburg line of race prejudice, at the point of Mrs. Egan and her coworkers, a fairly wide gap has been made. If you could let Mr. Eleazer lay before you the clippings from the Southern press, where articles sent out from the Commission have had a very wide distribution, you would understand how they have attacked public opinion through the most persuasive channels. The change may not have been felt yet by a very large section of the South, but it is growing every day. It is the twilight that promises the dawn.

No Room for Self-righteousness in the North

More and more my inherited Northern attitude is softened by certain memories of what is going on in my own sector of the nation. One only needs to remind himself that it was in the city of Detroit that a cultured Negro physician was surrounded by a mob because, desiring better environment for his family—laudable enough in a white man—he bought a home in a section occupied by white citizens. A cultured and refined Negro purchases a home in the better part of Montclair or White Plains and the community is alive with injured feelings. Two members of a notable Congregational Club resign because a prominent Negro clergyman eats in the same room. As I come in on the train this morning I see big, black headlines in the New York morning papers relating how a murder was committed in New Jersey, supposedly by a Negro, and the white man's way of retaliation is "Masked Mob in New Jersey Burns Church and Drives Out Negroes." To pounce on a church filled with innocent women and children and, probably, a few men, and drive them out with clubs and burn down their church, is so refreshingly civilized! All of which reminds some of us in our smugness that race prejudice is not at all a matter of geography but of human nature, and human nature unredeemed and unsoftened by love is not a pretty thing.

Where the Pavement Ends

But you will not move among the better Negroes of the North or South long before they will remind you that you ought not to be too complacent about the changes which are so much advertised in the South. The members of the Inter-racial Commission know full well that their task is only just begun and that there lies before them an accumulated inheritance of the past which is ugly and ominous. It is said that race relations in New Orleans are about the best in the South. Perhaps. We drove out to see one of the Negro public schools. We were compelled to leave our automobile six blocks away in the thickly settled neighborhood, as the streets were so full of holes and mire that passage was impossible. And then I saw what I would never have believed possible in a

civilized community. I saw a dump cart drive up and deposit the sweepings of the streets of the white section in the middle of the street, to fill up a sink hole—one does not need to analyze the heap. Some years ago there was a moving picture entitled, "Where the Pavement Ends." Well, the pavement ends in most Southern cities where the Negro homes begin. Of course if we are to "Jim Crow" anything, it might as well be the pavements; but microbes, which are often the judgment of God, true and righteous altogether, refuse to be Jim Crowed.

"The Voice of Pure Protestantism"

Much has already been said about the incident of Birmingham in connection with the great International Sunday School Convention—a nation-wide gathering of Christian leaders. They thought themselves compelled to meet where the color line was drawn sharply in the convention hall. There were only a few, perhaps ten, Negroes there—a deliberate boycott had been inaugurated and it was successful. Why did it happen? The night I was in Birmingham, just before the convention, a great parade of the Ku Klux Klan had filled the streets. It is said to be the stronghold of the Klan in the South. It dominates the city; and the Klan boasts that it is the pure voice of Protestantism. It is a bitter word that Adolph L. Rice, dean and professor of theology in Jackson College, Jackson, Mississippi, writes in *The Christian Century,* but I doubt not we deserve the rebuke:

"Sir: I was delighted to read 'Colored churches will shun Birmingham,' in a recent issue of your very fine magazine. I hope that both wings of the national Baptist convention will stay away from Birmingham. Soon we should organize a national council of religious education to serve our own people. The white man is a good teacher of the theory of Christianity, but he is a hell of a demonstrator."

The Spirit of the South Misrepresented

Dr. Alexander assures us that this would not have happened in Atlanta or in hardly any other city and, perhaps, it might have been avoided there. This much, at least, we are glad to relate: the condemnation of the segregation made by Birmingham in the Body of Christ was scathingly criticised by the best of the South.

The foundations of the coming brotherhood have been laid for eighty years by the American Missionary Association and similar groups in other denominations. No movement like that the Inter-racial Commission promotes can be built on anything but the character of individual leaders on both sides. It is notably true that a large number of those who lead among the colored people are alumni of American Missionary Association schools and colleges. It is true of Dr. George E. Haynes, Secretary of the Federal Council's Commission on Race Relations, and it is true of even less well-known people all over the land. Those who watch the progress of the Kingdom of God in race relations from the vantage point of an old, experienced organization like our American Missionary Association see the better day dawning. For the heart of humanity is sound and chivalrous. The heart of the Christian church is loving and loyal. The Golden Rule is winning its way slowly—oh, so slowly—and brotherhood cannot be swept back with a broom forever. It is absolute brotherhood or chaos.

Postscript

Since writing the above I have noted three incidents in the press. In Florida a woman screamed. The Nordics came running. A Negro was caught and dragged through the streets at the end of a rope and lynched. After he was dead, the woman calmed down and admitted that all the Negro did was to ask for a drink of water. One knows not which to pity most, the innocent victim, the woman whose hysteric charge did him to death or the frantic mob. She and the lynching were the logical result of a long education in race hysteria. The woman was not alone responsible; perhaps in the background could be seen "The Rising Tide of Color", "The Birth of a Nation" and various false and foolish words from press and platform.

The Methodist ministers in the Klan-ridden city of Birmingham met and solemnly passed a resolution condemning their fellow Methodists—Dr. Alexander and Stanley High—for their utterances on the race problem. The resolutions do not state their belief that these notable brethren had transgressed the law of Christ.

The Methodist bishops of the North held or were given a banquet in the city of Washington. They met to consider the cause of missions in the far-flung work of that noble church, which has always stood on world-wide brotherhood. Three bishops were not there and were not invited—they were black. The explanation is that a banquet with Negroes in attendance could not be held in Washington. There would seem to be other cities besides Birmingham and Washington and let us see—was there not some one who said in another connection: "If meat maketh my brother to offend, I will eat no meat as long as the world standeth"?

I have reset my watch. I find that it is some past midnight, but the dawn is not yet.

Youth in Service

By One Who Believes in the Young People of Today

THE hero of the Old Testament story of the Book of Daniel spent a night in a den of lions. The outcome was satisfactory, for the youth lived to tell the tale. For the encouragement of others this old-time leader of the youth movement of his day wrote, "The people that know their God shall be strong and do exploits."

Margaret Slattery, in one of the finest of her forward-looking challenges, asks of youth: "What are you going in for?" This same splendid leader has also expressed her faith in young people in these words: "Any movement that originates with youth, and is dominated by youth, must be taken seriously and looked upon with great hope and anticipation."

Certain things call for special emphasis when youth faces service. God must be known in a vital, practical way. Knowledge need not conform to the ideas of anyone else. Just in a perfectly natural way there should be a recognition of God as the great Father, the God Jesus knew. Jesus never defined God. He held up the best in life and said, "God is like that." "He that hath seen me hath seen the Father."

The knowledge that grips life will be of a progressive character. A motto on the wall of the dining-room of a great Young Men's Christian Association building reads, "Only fools finish their education. Wise men never cease to learn." The trouble with so many people is illustrated by the five-year-old in kindergarten who said, "I do want to know, but I don't want to learn."

Practical knowledge will lead young people into confident and helpful being. This is the challenge of character. The world becomes just what we are. In the realm of the Christian life essential goodness counts for more than what men sometimes call power. Such goodness is God-likeness.

Being will result in doing. If wisdom is knowing what to do next, the outcome of a practical life is helpful action. The life of actual doing means great living. Youth cannot be satisfied with any program

Student Summer Service

THE CHALLENGE: Using My Life Where it Will Count for the Most

Suggestions for Service

1. Report time of departure from college or home, to the pastor in whose parish you are to serve.
2. Let no anxiety as to whether you are going to succeed interfere with the enjoyment of the outward trip. Commence your service by making up your mind that no one of your fellow travelers is going to have a happier and more worth-while summer than yourself.
3. Soon after you arrive, have a conference with the pastor and map out your work, as nearly as possible, for the entire summer.
4. Commence to keep a record when you start on your journey, and note down everything that has to do with Sunday School and Young People's work. This should include all meetings participated in and parish calls made.
5. Take the equivalent of an entire day each week for recreation, and have some leisure and a little fun every day.
6. Write the Secretary of Missions each week giving a brief account of your experiences.
7. If you find material for interesting Sunday School or other stories, send in a special write-up.
8. Select some community where no Sunday School work exists, and effect an organization. We hope that each of the young people in Summer Service will be able to report at least one such new school.
9. Take kodak pictures of interesting groups, sending us the films.
10. Tell the folks you work with, about your church and college life. This will help the young people to reach the highest ideals possible in religious and educational service.
11. Let the people understand you have just come to help; then they will fall in line and help you.
12. Teach and live a wholesome, joyous religion, and you will win out.

that does not relate itself to the greatest things of life.

Getting ready to do things is characteristic of our Congregational young people today. It is our privilege to recognize that fact. Those who doubt it do not know what is happening within the churches of their own fellowship. Their education is deficient. They are invited to study the living literature of the youthful representatives of Congregational independency of thought, word and deed.

Early in 1921 inquiries came from a group of Eastern college young people as to opportunities for testing themselves out for Christian life service. These young folks had not for the most part gone beyond the point of teaching a Church School class and the leadership of a young people's organization. They came to us, saying: "We are eager to serve. We are ready to be put to the test. Are you ready to help us?"

An answer had to be given. We began to do a lot of thinking. Such a challenge gave rise to the question, "If the organization of the Mission Sunday School in the frontier community, why not the organization of the young life for service?" The outcome was the appointment of sixteen young people who went out from thirteen colleges for service in eleven states.

Having proven the value of such a youth movement other groups were commissioned. During the five years, from 1921-1925, one hundred and eighty-four college young people from Congregational homes have gone out helping others, and themselves been won to definite Christian doing.

It is a service manifold in its results. Already more than forty sons and daughters of the parsonage have followed the trail of parents in the definite responsibilities of Christian service, Two are in missionary service overseas; a third was under appointment but was called into the service of the unseen life. Several others are preparing for the foreign field.

Of the ninety-seven young men commissioned during the five years of the "S.S.S.", ten are in regular pastoral work and nearly forty others are definitely committed to the Christian ministry.

Of the eighty-seven young women, seven are in national Congregational services; twenty-two others in college, church or community work; five are mistresses of the manse, and most of the others are planning to enter some form of church or social ministry. All realize as never before that there is something they can do and the world is waiting for them to do it. They have taken God into their lives in a larger way and have put those lives into God's world.

This is no longer an experiment. It is touching youth, asking what they are going to do with lives enriched by home, church or college influences, and the response is that of honest purpose, manly and womanly consecration.

With the merging of the work of the Church

Extension Boards, what has been known as the Student Summer Service of the Congregational Sunday School Extension Society comes into closer relations with the Congregational Home Missionary Society, which for many years has commissioned young men, and occasionally young women, for summer service in missionary parishes.

The summer of 1926 will see groups of both seminary and college young people numbering nearly one hundred, representing lives well-equipped educationally, eager to serve, ready to take up the trail of those who walk in lowly paths of service, eager, in His name, to help other folks live to the full.

Locomotion

The incidents related in the following article are culled from several letters received at different times by the C. H. M. S. from its indefatigable Secretary for Montana, REV. FRANK EDMONDS HENRY, *with whose picturesque writing our readers are already familiar*—EDITOR.

FOR almost two thousand years the Christian message has been carried through the world. It has been in different ways, but with increasing swiftness. The apostles walked, sailed and rode horseback or in vehicles of different kinds. Jesus walked.

The founders of Congregationalism were trained in schools of trial and adversity, and when they followed the settler into the Far West they rode, if they could; frequently they walked. Our present-day Christian workers in isolated regions have also been trained to make the best of every situation and perhaps they are called upon to face problems of transportation just as difficult as those which confronted the very first gospel messengers. Very often they are obliged to get to an appointment when travel by rail, by automobile or other vehicle is out of the question, and, like the Master, they walk.

The following stories of how one missionary in Montana has reached several appointments is illuminating.

On Foot to Fairfield

Sickness at home prevented my departure on the train I had expected to take, and after the patient was out of immediate danger I was very glad to find that another train left late in the afternoon, which would permit me to get to Fairfield in time for my appointment. It did not, however, go through to my destination and an examination of my home map seemed to indicate that the trip from the nearest station would be only six miles—the width of a township. I decided to take the train, and inquiry of a fellow passenger revealed that it was ten miles—the information being tempered by the statement that an auto road ran between the station and Fairfield. Further inquiry at the station, made in the hope that a casual traveler's statement might be exaggerated, brought the dismaying knowledge that I was twelve miles from my journey's end. I made up my mind to ask no more questions, lest this roadway stretch to interminable length. No car was to be seen, so I set out on foot hoping that before long a passing car would give me a "lift."

Early twilight followed the winter day. A farm wagon, which I hailed, rattled along. "How far are you going?" brought the response, "Mile and a half." Every little helps and I took advantage of the offered ride. When I alighted the driver called out, "Just follow the telephone poles for thirteen miles."

I shifted my hand-bag from one hand to the other and set off, light-footed if not light-hearted. The wagon ride had its disadvantages, for I had been obliged to stand on my toes in order to ease the jar. I was glad to put my foot to the ground once more.

After several miles of travel I began to think of supper. A friendly light flashing some distance back from the road raised my hopes that it might guide to some food. My hopes were realized. Western hospitality was accorded and I was served with turkey and dumplings—left-overs from the New Year's dinner. I was sorry to leave, but a long walk lay ahead—eight miles, the people told me.

I was out in the darkness again, on the silent road. The stars had grown to myriads within the hour. A strip of white light along the western horizon had been replaced by a black menacing cloud, but above it Venus, in crystal glory, hung like a lantern in the sky. I went on and on, and at last ducked under the railway bridge, which I should have crossed at noon if I had been able to catch the train. Suddenly the telephone poles which had guided along the road made a sharp turn and I followed them westward. The white lantern that had been on my left and for a time behind me was now in front. I thought of the Star of the East guiding the Wise Men of old. How brilliant was this light! Little wonder that they followed that one! Soon the twinkling lights of the town appeared below the starry horizon and I knew the journey was ended.

I should be in time for my appointment also, and being on the ground when needed is the missionary's strongest asset in a region where the people stand ready to follow leadership which makes for the betterment of their community.

A Flying Squadron

Only a short time after the above trip, the missionary found himself with three other "sky pilots" at a point from which the one daily train had long since departed and where the snowbound roads were not open to automobiles or wagons. The only way to get to their destination was on a "speeder," a gasoline-driven car that has replaced the section man's muscle-propelled hand car of some years ago. So the quartet of preachers seated themselves on narrow plank seats stretched one on either side of the popping engine, the driver in their midst. He opened the throttle a little—then more. We leaped forward. There came a shrinking sensation such as one experiences when the elevator drops in the Woolworth Building. The two younger ministers had generously, courteously, given the places of honor, the front ends of the plank seats, to the older folks.

I appreciated as never before the pilot on a locomotive and the wisdom of automobile manufacturers in their designs of cars. Here were no friendly radiator and hood to give one a sense of protection; no fender to offer a false feeling of safety; not even the wheels beneath were visible. We held our breath and rushed on into space. I had heard the phrase, "eating up the road," and had little respect for it. Now, apparently, that was the very thing we were doing. Rails, ties, ballast rushed toward us and disappeared. Dizziness seized me. I gripped the iron rail that was our only support to keep from falling forward under the wheels. I dared not look down on the roadbed before and beneath. The snowbanks lay deep along the sides of the road, welcome refuge in case of an accident, which seemed imminent at every curve.

Snowflakes appeared, a few, then many. The wind rose and the flakes seemed to freeze as they fell. They cut the eyeballs like sleet. Tears filled my eyes—involuntary tears. I closed them for a time, and when I tried to open them again I succeeded only partly.

At last we became conscious of a change. The terrific speed slackened and the cutting air grew soft and caressing. We opened our eyes as far as the condition of the lids would allow. We were back on earth and could distinguish familiar objects. A great capital S stood out on a post, with the legend "1 mi." beneath it. "What means the letter S?" was forced through stiffened jaws.

"Stoves," was one reply.

"Suffering," came another.

"Salvation," from the coldest member of the party.

But the engine driver, with coat unbuttoned and hands bare through the bitter ride, grunted, "Supper."

The car drew up at the station—"S."

"Pick me off easily or I shall break," implored one victim.

"I am as brittle as glass. I cannot unbend my knees or unclench my fingers," wailed another. But the Ladies' Aid came to our rescue and after supper we were able to put on a teamwork demonstration of Congregational fellowship. Every hearer, it seemed, was expecting a message and it was an inspiration and reward to mingle with people who were backing up to the utmost the program for which the denomination stands.

The Western Secretary

Rev. Frank L. Moore, D.D., as secretary of missions for the Western Division of the Church Extension Boards, has opened his new office at Denver, Colorado, in the Guardian Trust Building, where the headquarters of the Colorado Congregational Conference are located. This office has been established as a center for the states west of the Mississippi River.

Denver is at the heart of what may be considered a great home missionary project embracing fourteen states. The Rocky Mountain region from Canada to Mexico and some adjacent states are organized under missionary conferences.

The fourteen states have 841 Congregational churches, with 62,870 members and property valued at $6,507,200. The Sunday Schools enroll 82,000. The churches raise annually for their own local expenses, $1,250,000, and $93,000 for missions. The missionary appropriations for these states total annually $272,000.

These fourteen states include the great Rocky Mountain region from Canada to Mexico. The conference superintendents for these states are: Rev. A. J. Sullens, D.D., Denver, for Colorado and Wyoming; Rev. C. S. Rice, Boise, for Idaho and Utah; Rev. C. H. Harrison, Portland, for Oregon; Rev. Elmer H. Johnson, Billings, for Montana; Rev. A. C. Hacke, Fargo, for North Dakota; Rev.

J. D. Perrin, Huron, for South Dakota; Rev. R. R. Shoemaker, Phoenix, for Arizona and New Mexico; Rev. A. E. Ricker, D.D., Dallas, for Texas, Oklahoma, Arkansas and Louisiana.

The total number of Congregational churches in all the twenty-two states west of the Mississippi, including the fourteen with "missionary" conferences, is 3,075; the membership is 222,152 and the value of the property is $32,449,900. The amount raised annually for local expenses is $5,013,600, and for benevolences is $986,170. The Sunday School enrollment is 254,000.

Dr. Moore has had a long experience in the Congregational ministry in the West. He was pastor of First Church, Cheyenne, Wyoming, from 1905 to 1913. Earlier pastorates were held in Minneapolis, Minnesota, and in Wisconsin. He served as chaplain of the Wyoming House of Representatives; was an incorporator and the first president of the Wyoming Children's Home Finding Society, and was vice-president of the interdenominational Home Missions Council of Colorado.

In one of his early pastorates Dr. Moore was held up by two highwaymen, who robbed him of his overcoat, his watch and money. But his earnest offer to help them find work and his expression of friendly personal interest in their welfare so touched their hearts that they insisted on returning everything, and, shaking his hand, called him a "white" man. Dr. Moore says he regrets to recall, however, that they did not take advantage of his offer to help them secure honest work.

The elimination of competition and overlapping between denominations in home missionary work, and the development of genuine community-serving churches, are among the foremost aims of Dr. Moore.

"A community church," according to Dr. Moore, "is one that takes its marching orders from local needs and not from a program or from ideals furnished from a distance. A community church, while it draws inspiration from what has been successful elsewhere, proves itself a true descendent of the best in Pilgrim history by studying and basing its program upon the life of its local constituency. This principle of the community church is the genius of the Congregational contribution to the religious life of our nation. It has been well said that 'the facts of a community must be the law of the church,' and that community church work consists 'in meeting a situation, not in vindicating a theory.'"

The New Young People's Program

By HARRY THOMAS STOCK

"IT'S very easy for you secretaries to say, 'Build your own program,' but we don't know how to go about it. We want help—concrete ideas. We need a practical guide that will tell us what other churches are doing, and that will show us just what steps we may take in making our own program." Out of such demands, repeated in many forms in all parts of the country, has grown, "A Year's Program for Young People." This book of specific program elements should be of use to any young people's group—school, class, troop, society, club. It is recommended that it be studied before the usual summer slump begins; committees should be making use of its suggestions during July and August if they plan to start their September program without waste of time. In developing this outline of activities we are not renouncing our old insistence upon home-made programs. We still contend that every church must build its own schedule of work in the light of local needs and opportunities. But even accomplished cooks use recipe books. And that is what "A Year's Program for Young People" is: a recipe book constructed from the experience of many practical-minded persons.

Certain interests are universal. Our churches agree upon a natural order of program activities. In the fall we begin with a rally spirit and a new year's plan. Thanksgiving and Christmas offer special opportunities for service. January is a month of new resolution and serious attention to personal habits. The Lenten period is one of deeper religious insight. The summer too often is a season of inactivity. The new program is built pretty largely around such natural seasonal interests and needs.

For example, September is regarded as a month during which the "old reliables" in the department or society should be getting their house in order so that they may embark upon a campaign for new members and workers. It is called a "month of beginnings" during which a study is made of the interests and needs of the young people of a given community. Such questions as the following are raised: How do the young people of your community spend their time? What amusements interest

them most, and why? About what "serious subjects" are they most concerned? Just what young people in our neighborhood are not in the church, and why? Just how should we plan our program in the light of these discoveries? Definite suggestions are made.

This is followed by a rally program for October, which concerns itself with goals, aims, slogans, a campaign for new members, organizing the committees on a basis of efficiency, planning a budget, preparing a service of worship for welcoming new members and so forth.

The Monthly Emphases

So on throughout the year, with the exception of the summer, there are monthly emphases around which the entire program of service, discussion and worship is planned. The objects of the various projects for the months are indicated by the titles of the chapters: "The Meaning of World Citizenship," November; "Applying the Christmas Spirit," December; "Developing Right Habits," January "A Code of Christian Ethics," February; "Understanding Our Religion," March; "Making Our Neighborhoods Christian," April; "Preparing for Larger Leadership," May and June; "Special Summer Activities." We especially commend the section on summer activities to groups at the present time.

The program also takes into account another fact. It is that there should be direction and balance in young people's work. In many cases, leaders have been satisfied with pep and business and a certain semblance of prosperity. But the group life has not been headed in any particular direction; it has been an experience of happy but purposeless floundering. Missions may have been touched incidentally during the year; probably it was not included at all. The young people may have given a few dollars to the church, but there was no serious consideration of the importance of systematic habits of personal or group finance. Very likely there has been little training of the devotional life. The grave danger in our free groups is that we shall have so loose a program that it is not a program at all. The result is lopsidedness in the school or society, and lack of balance in the individual life.

The program is essentially one of activities. But it is expected that the instruction and discussion will be related to the main enterprise of the month. The worship features are likewise of such a character as will contribute to a successful carrying out of the undertakings. At the conclusion of each chapter are general directions for developing worship programs, with a selection of Scripture passages, and a list of appropriate hymns. From four to six prayers are included in each chapter, some of them being reprinted from prayer books and magazines, others being written by young people.

The book will be the basis for all of the work of the Young People's Department during 1926 and through the summer of 1927. The free bulletins will still be issued, but it will be taken for granted that those using the bulletins will have copies of the book, and everything contained in the multigraphed bulletins will be supplementary to certain pages in "A Year's Program." The same will be true of material in "The Wellspring." A little later, it is expected, there will be issued a leaflet for Scout troops and other intermediate organizations indicating a particular item in each chapter which should be incorporated into the pro gram of church troops.

At a Bargain Price

This book contains about a hundred pages and would ordinarily sell for not less than a dollar. However, it is the desire of both the department and the Pilgrim Press to give it the widest possible circulation and it is consequently being offered practically at cost. The price is four copies for a dollar—every important leader and officer in the local young people's work should have a copy—or twenty-five cents and postage for a single book. A fairly large edition has been printed but it appears certain that before the summer conferences are over it will be entirely exhausted. It is not certain whether another edition will be printed at the same low cost. Therefore, churches desiring to use the book should place their orders before the middle of the summer. It may be obtained from the Pilgrim Press, from any district office of the Education Society, or from the Young People's Department, 14 Beacon Street, Boston, Massachusetts.

National Committee of Young People

We speak confidently regarding the book because in its preparation more than thirty young people participated. Some prepared materials to be included, others read the copy, struck out certain unsatisfactory materials, and added suggestions which have been incorporated. This was the first task assigned to our new National Committee of Congregational Young People. This body is made up of twenty-five members from twenty-four states, almost all of them of high school age. During the present church year they will work with the Young People's Department in issuing and determining all program materials.

We Congregationalists are the first of the denominations to invite such a group of young people to cooperate in the actual creation of their own programs. The experience thus far has justified the creation of the committee. The eagerness and conscientious spirit with which they have assumed their duties bespeaks an enriched content in our national young people's work. It was this committee that decided that the former "Optional Topics" should be called "Christian Life Topics." The new list of topics for the remainder of 1926 has been called the best thus far offered, and no small part of this improvement is due to the careful work of this committee.

In a real sense, this new program may be called "a young people's program prepared for young people by young people." It is worth noting that the work already done by this committee has attracted the interest of leaders in other churches, and that already two other demoninations are planning to set up committees of young people to help in the planning of their programs; that one great interdenominational agency of religious education is arranging to appoint a similar committee, and that another interdenominational young people's body is planning its 1927-28 program on several of the main emphases contained in our Congregational book.

Brewer Hospital's Growing-Pains

By LUCY B. CRAIN

IT was a happy day for Greenwood, South Carolina, when the white and colored people decided to unite with the American Missionary Association in building a hospital for Negroes, the first within a radius of three counties.

Brewer Hospital, on the grounds adjoining the Brewer Normal School, opened its doors in May, 1924, and since then the Negroes have had a place for operations and general care of the sick. Formerly even major operations for the Negroes had been performed in some doctor's office although there were six hospitals for white people within the radius now served by Brewer.

The hospital has twenty-four beds; two public wards, two semi-private rooms and two private rooms, an operating room with the latest surgical equipment, an apartment for the superintendent, and in the basement a class room, dining room and kitchen. After struggling with a few nurses as acting superintendents, the American Missionary Association found it wise to place a doctor in charge of the hospital. We were fortunate in finding a fine

THE SKILL OF A SURGEON

woman, a graduate of the Woman's Hospital of Philadelphia, who had not only had hospital training and experience but her own private practice. Dr. Dinkins saw a vision for far-reaching service from Brewer as private nurses, institutional or community nurses. They are at present housed in the basement and a semi-private room. This not only takes room needed for other hospital uses but is

WHERE THE BABIES RECEIVE TENDEREST CARE

at Greenwood and accepted the position of resident physician in charge of the hospital. She has the confidence and cooperation of both white and colored doctors and we hope it may not be long before an addition to the hospital is needed.

Dr. Dinkins soon began visiting in the community and has gradually won the confidence of the people. Clinics have been established at the hospital and out in the country, a pharmacist installed and one of the linen rooms rebuilt to serve as a drug room which has already more than paid for itself. This has done much to reassure the people who thought of a hospital as only a last resort or a place in which to die.

We had anticipated a small training school and provided the lecture hall and dining-room, but thought sleeping quarters might be provided in the girls' dormitory of Brewer Normal School. This proved impracticable, however, for the dormitory has been filled and the student nurses beyond high school grade needed to be kept together as a professional group.

Dr. Dinkins with her professional standing has drawn girls from several states and has established a school for young women who are taking their training seriously and who will be able to go out unfair to young women working and studying hard all day. They should be away from the restraint of the hospital and they should have the comfort and rest and recreation that a nurses's home could provide. Could you work all day with the sick in an institution and spend your leisure hours in that same environment with no change of scene, no chance for fun and frolic, no room for rest except a basement dormitory with perhaps a half a dozen others, and then feel refreshed to go on with all the strength and spirit needed by a nurse? There is no more serious-minded nor hard-working group in our work and they are uncomplaining. But the doctor feels the strain for them and longs to see the tension lessened.

We cannot expect to keep the fine type of girls who want to train at Brewer unless we provide a suitable place for them to live during their "off time" leisure hours. It is absolutely essential if we are to go on with our training school that we build a nurses' home immediately. It is hoped that we can provide a home which will not only house our doctor and nurses but in which a cheerful living room will permit them to receive their friends and gather for a social evening. This will cost about fifteen thousand dollars.

What They Say of the Children's Church

EXTRACTS from recent letters assure us of a widespread interest in the proposal made to the Sunday Schools by the Congregational Church Building Society. Our readers will like to see a few of them. We first mention a school which has less than one hundred members but its missionary committee says: "Think your idea of a specific object a splendid one and shall do all I can to develop it here. . . . In order to keep up the interest I shall start a large folder after the manner of a scrap-book with all the pictures and articles I can find about Ekalaka and pass it around among the classes."

Here is the extract from a letter which came from Minnesota: "In looking through the April AMERICAN MISSIONARY my eye was caught by the phrase, 'Let her buck.' Immediately my thoughts went back to the many times when as a young woman living on a North Dakota homestead, at Fourth of July celebrations, roundups and so forth, I heard the cowboys, truest of friends and most gallant gentlemen, giving their war cry, 'Powder River! Let'er buck!' I was at that time organist, chorister and teacher in the Sunday School which later became the Rocky Butte, North Dakota, Congregational Church . . . Many a time have two, three or four of those gentlemen of the saddle ridden up to our services and been the most attentive listeners. If they want a church at Ekalaka, or equipment, I want to help." And she did help.

The following testimony comes from the state of New York, "We are a small Sunday School of about twenty-five members but we have a missionary reading and offering once a month and are glad to be able to help a little."

The missionary superintendent in a wide-awake Massachusetts Sunday School says: "I want to tell you that our young people were very enthusiastic about your plan. I feel sure that the promised picture of the church—their first choice—will mean much to them. Ours is a World Service School."

Which of the three churches named by the Building Society has your Sunday School decided to help out this year? Send to the Editorial Secretary of the Church Extension Boards, 287 Fourth Avenue, New York, for information.

What the Hall Fund Will Do

Statement from the Executive Committee of the American Missionary Association

A FEW months ago The American Missionary Association came into full possession of its share of the Charles M. Hall bequest. The entire income from this fund will not be available, however, for the fiscal year from October 1, 1926, to September 30, 1927. The estimated income during this period is $294,000. All of this is not new income, however. During the present year the income applicable to this year's expenses will be about $164,000. The additional income, therefore, amounts to only $130,000. At the mid-winter meeting in Chicago last January, the Commission on Missions reduced the American Missionary Association percentage on apportionment from 11.6 per cent to 9 per cent. In dollars and cents it is estimated that this decrease will amount to from $60,000 to $70,000 for 1926-1927, which will leave the Association a net additional increase through the Hall Fund of $70,000. For several years the American Missionary Association has been anticipating using the Hall Fund income for increases in missionary salaries, buildings, repairs and equipment. It had been planned to use $100,000 for salary increases, $15,000 in annual payments toward unordained missionaries' annuities and the balance for buildings, repairs and equipment. As it is, about $55,000 of the net income will go into salaries, $15,000 for repairs and equipment and $9,000 into the general work of the Association.

When the Association began receiving income from the Hall Fund eight years ago teachers in American Missionary Association schools were receiving a minimum salary of $200 a year with board, laundry, room and travel. The entire additional income at that time was, therefore, devoted to teachers' salaries and the $200 salary became $400 with proportionate increases in other salaries. Since then educational standards and requirements have advanced considerably, particularly salary schedules. Only the other day one of our prize teachers, a member of the Negro race, educated in American Missionary Association schools and with an M.A. from Columbia, accepted, in North Carolina, a position paying $1,800 annually. Her salary last year as an American Missionary Association teacher was $520, with board, laundry and room. Her salary on the new schedule, had not the Association's percentage on apportionment been reduced, might have been $800. On the basis of the salary schedule adopted after the decrease in percentage

by the Commission on Missions, her salary is listed at $650.

On the other hand, elementary and high schools as well as colleges are being standardized. Accredited schools and colleges are compelled to meet minimum requirements in the number and preparation of teachers, number of pupils per room, and in science, laboratory and library equipment. The setting of standards by the various state departments of education does not mean that the states are providing the necessary number of schools on standard conditions; not at all. In the leading state in Negro education—North Carolina—the director of Negro schools has said repeatedly that his state will require private schools for many years to come. Furthermore, North Carolina has just begun to establish and equip the first tax-supported college of arts, philosophy and science in the entire South with its nine or ten million Negroes. The point is that most of the state departments of education in the South are anticipating the establishment of schools by first creating the standards by which schools now in existence and those which will follow must be accredited.

For half a century the mission schools were the standard bearers. As religious schools they still are effective in ways that state and county schools cannot be. But you cannot meet standard educational conditions by religion alone any more than a married couple can provide a home, food and clothing on love alone. The American Missionary Association has been obliged to let its buildings decay. As its former supervising architect so well said: "The American Missionary Association is too poor to be economical." After five years of loyal service on this basis the architect resigned and the American Missionary Association has not had the courage to ask anyone to take his place. The American Missionary Association for years has depended on the sacrificial devotion of its teachers to do a high-grade work. Historical facts eloquently testify to their eminent success. Standard makers in public education for Negroes in the South unqualifiedly testify that without the past and present work in mission schools Negro education of a standard grade would be postponed for years. Even North Carolian is ready to employ all the first-class teachers that Talladega College can produce. In a Southern city where there is an American Missionary Association secondary school a large per cent of the teachers in the public schools are graduates from that secondary school. Rev. Will Alexander, of Atlanta, Georgia, Secretary of the Inter-racial Commission, states that if it were not for the Negro leadership produced by mission schools the inter-racial work of today would be impossible. If the American Missionary Association is to continue to lead as the standard bearer in Negro education, it must pay its teachers standard salaries, and provide standard conditions. With the first tax-supported college of liberal arts an infant in swaddling clothes there is no further need of proof that Talladega, Straight, Tougaloo, Tillotson, Fisk, Atlanta and other colleges are needed.

In a sense it may be said that we Congregationalists are now compelled to pay the penalty—or reward—of our own educational investment for sixty years. That is, we must keep ahead of the people whom we have helped to rise. The necessity of securing a continually better grade of teachers must be obvious to all. To expect teachers to teach without equipment is like expecting a carpenter to build without tools or a housewife to cook without pots and pans. Surely Congregationalism with its historic record of high ideals will not be content with the cheapening of the education which we are offering and which in the past has made us easily the leaders.

Good Missionary Education

THE Church School of the First Church in Newton, under the leadership of Rev. Myron C. Settle, director of religious education, is doing some effective work in training its members along missionary lines. The Primary Superintendent recently sent a letter into each of her pupils' homes telling about the activities of the department, so that parents may be better prepared to cooperate. A portion of this letter was printed in the church calendar that the whole congregation might know how the children were doing their share:

"World Service is being stressed in our entire Church School. The primary department chooses to lay its emphasis upon missionary work in Mexico at this time. Each Sunday during January a story was told about some Mexican boy or girl who does not have the privilege of going to a kindergarten or public school. These stories were 'The Raggedy Boy,' 'Samuelito,' and 'The Happiest Kingdom.'

"One Sunday we asked the children if they would like to have a part in helping to provide a kindergartner for the village in which Samuelito lives. We had told them that, although Samuelito had gone to kindergarten once, there was no longer such a school in his village, because there was no money to pay for one.

"Each one voted to send our money, the regular Sunday offering. We have asked the boys and girls to try to earn their own money by doing chores or by saving out of their allowances.

"We decided there were three ways in which we might help Mexican children.

"First, by increasing our gifts. It costs two dollars and seventy-five cents per day to support a kindergartner in a Mexican school.

"Second, by bringing simple gifts, such as a pencil, crayolas, soap, pictures, comb, hair ribbons, and so forth on the first Sunday in March.

"Third, by asking the Heavenly Father to bless the Mexican children. We have a poster in our room which we call Our Prayer Circle. At the center is a child. In the first circle are 'Father' and 'Mother'; in the second 'Our Friends,' and in the third, 'Children of Many Lands.'

"We truly hope that with father's or mother's aid our boys and girls are remembering to pray every night, not only for those in the home circle, but for their friends as well, including their little brothers and sisters in Mexico.

"First Sunday in March—Primary Gifts For Mexico."

This letter indicates that the children of this school are being trained to choose the objects of their gifts on the basis of understandable facts. From time to time new objects are chosen, covering the whole field of missionary service: home, foreign, community service.

There is just one suggestion that needs to be taken with discriminating care, namely, that the children should earn their money by doing chores. This should not be applied in such a manner that children begin to expect pay for doing what is their proper share in the home duties. But when this is safeguarded there will often be a margin of service they can render with enthusiasm and for which they may rightfully be paid.

Rev. H. C. McDowell in Africa

REV. H. C. McDOWELL of Angola, West Africa, gives us an interesting account of his work at that station. Those who have followed him in this mission will be interested to learn that the work of the station moves rapidly. Two hundred are enrolled in the station school. Mrs. McDowell is principal, and all do some teaching. The following is clipped from his account:

"We also have four native teachers besides Mr. and Mrs. Calandula Chitue. All our school work is, of course, elementary. Besides the three 'R's' however, there are regular classes and practical work in agriculture, blacksmithing, carpentry, masonry, and pit-sawing for the boys, and for the girls classes in sewing, agriculture, carpentry and basketry. A limited number of boys take tailoring. Next year with four new machines, we plan to have a real tailoring department. All the garments worn by boys and girls of the school are made on the station.

"The girls' boarding department under Mrs. Coles' direction has forty girls. They are crowded into accommodations suitable for twenty. The boys' boarding school under Mr. Cole's direction has eighty boys. In both departments, the number represents the irreducible minimum. The numbers might have been tripled without any effort, or, rather, with less effort than it took to keep the present proportions. That is the part of the job that hurts.

THE McDOWELLS

"The fifth member of the staff has done a wonderful work. I refer to 'Constant,' the Ford car given to the station by our friends. It has completely revolutionized the life of the station. When I went to the Cubango District I encountered a washed-out bridge. Twenty stalwart men were summoned, who went into water to their waists with the Ford and placed it on a raft built by a nearby trader."

Good Cooperation

A FINE piece of cooperative work on the part of the churches in a community is the eight-page pamphlet issued by the five churches of Newton Centre, Massachusetts. The pamphlet is attractively printed on India tint paper. Upon the outside cover page appears the following greeting and message:

"WELCOME!"

"The churches of Newton Centre extend a cordial welcome to those who come here to make their homes. The community offers you many advantages and privileges. We trust you will find that not least among those which make Newton Centre desirable are the opportunities for worship, training, and service offered by the churches. We urge you to identify yourself with some one of them and to enter heartily into its life and work. They are all ready to welcome and eager to serve you. Any one of the ministers will be glad to introduce you to the church of your choice, or to serve you in any possible way.

"In the name of our common Master we bid you welcome to the house of prayer, to the privileges of public worship, to the training of the Church Schools, to the comfort, peace, and power of the gospel of Christ.

"Others will seek you out to solicit your trade. We seek you that we may serve you. May the Lord fulfil to you in your new homes the ancient benediction: 'I will bless thee and make thee a blessing.'"

This is signed by the ministers of the First Baptist Church, the First Church in Newton, Congregational, the Methodist Episcopal Church, Trinity Protestant Episcopal and the Unitarian Church.

The inside of the pamphlet is occupied, a page apiece, by half-tone cuts of the church buildings. With each is given location, the names of its minister and staff, calendar of stated meetings, and a brief paragraph indicating the aim and purpose of that church and the terms upon which members are received. The plan is to divide the town into districts, each church being responsible for delivering this invitation to new families within its territory, leaving them to make their own choice of a church home.

Teacher's Letter From Talladega

TALLADEGA COLLEGE is in the midst of an era of progress along many lines. The most tangible evidence of this is seen in the buildings which are being erected. Within five years a dormitory for college men and a men's gymnasium have been built. Now a new elementary school building is nearly completed. Before this was finished, ground was broken for the long-talked-of Silsby Science Hall; other buildings are planned to meet the growing needs of the college.

These modern and substantial buildings are but the outward symbols of an inner development and growth on the part of the young Negro of today which manifests itself in various phases of the college life. There was recently observed on our campus, Negro History Week. For six nights meetings were held under the auspices of the fraternities and sorority, and many informing papers were read and interesting discussions carried on by students, regardless of whether they were fraternity members or not. Music by Negro composers was effectively rendered. This concerted effort of the young Negro to know himself is sure to stimulate him to be worthy of his ancestors who laid the foundations of the race so well in the dark days of slavery and the confused period of reconstruction.

The fraternities and sorority are justifying their recognition by the Trustees two years ago. They stand for high ideals of manhood and womanhood and among their members are a majority of the honor students of the college. Every year one of the fraternities puts on in May a "Go to High School—Go to College" campaign. Literature is distributed and addresses delivered to this end in cities and rural districts where Negro young people need to be shown the value of higher education. Thrift and philanthropy are encouraged and both fraternities made liberal gifts at Christmas to the poor in Talladega and to our missionaries in Angola.

All the forms of activity I have mentioned you will see tend to promote self-reliance. Slavery in a large measure prevented older generations of Negroes from cultivating this virtue, but the present generation welcomes all opportunities for self-expression. Talladega College is wise enough to recognize the value of initiative on the part of her students and fosters all worthy attempts of this kind. Talladega's chief work is in training the leaders of a race.

Another teacher adds:

I have an adorable group of not quite two hundred and fifty girls to work with. Some of these

girls come from fine cultured homes, and some come from ordinary and even very poor homes, both economically and morally. Talladega is for these latter a place of fine ideals and we strive through our young people's Christian groups, such as Sunday School, Christian Endeavor and Young Women's Christian Association, to help them desire and have a chance for Christian standards.

I am proud of the scholarship record of the girls, as a whole; it far surpasses that of the boys. The highest ranking student last year was a girl. The highest ranking student is now a girl.

In Porto Rico

By MRS. OSCAR MAURER

A VISITOR to Ryder Memorial Hospital is impressed on first sight with a pervading atmosphere of happy, consecrated service. Dr. Watson, a slight man, with thin face and alert eyes, carries the feeling of the spirit of the Healing Christ as he goes about his incessant duties. Miss Bailey, who for six years has put her whole heart and strength into the hospital, gives to the patients and the girls in training the certainty that service is the only life worth living. Miss Moelman, the other American nurse, has achieved the same high level of work, and it is interesting to see the gradual development of this spirit in the pupil nurses.

REV. C. I. MOHLER
Supt. Church Work Cooperating with Dr. Watson

One morning in February I sat in clinic with the doctor. That day he saw about fifty-five patients. From where I sat I could see the group waiting on the porch for their turn. And I could see one of our native preachers moving among that sorry group, giving sympathy, interest and friendly care. When quite a number came he gathered them into a group and told them simply of the love of Jesus Christ and of how he could help them live. The best part of it all was that when they came in the impression of helpfulness was not dissipated, but rather strengthened. After the doctor had finished his diagnosis, he gave each one a prescription—for they love to have medicine ordered, and the doctor has one large bottle of very red pills, quite harmless, which he often gives for the psychological benefit—and the patient goes across the hall to the drug room, where Miss Bailey supervises the nurses as they fill prescriptions. Whenever a child comes with a parent, and there are a pitiful number of sick babies and children on the Island, Miss Bailey gives the youngster a toy, out of the boxes the Home Service groups send down. That day I saw a little chap about four years old led in by his mother and the examination showed a well-developed case of pneumonia. His mother was willing to leave him there in the hospital, and I happen to know that he went happily home in a couple of weeks.

Since the economic condition of the Island people is so poor, a whole group of malnutrition diseases are taking their toll. About eighty per cent of the native population is tubercular and chronic malaria and various forms of anemia are all too common. Very few of the people have money to pay much of anything for medical or surgical services, and the Ryder Hospital seems to me a marvelous place for showing out the practical love of Christ. The main emphasis of the work seems to be placed upon interpreting to the people who seek comfort and health the healing power of Christ with the most scrupulous care for all modern observance of prophylactic medicine.

There are some few who would gladly pay for such service rendered by a trained Christian doctor and his staff of nurses. The American Missionary Association Executive Committee has just been able to vote a loan to the Hospital for the erection of a new ward. This will be used for private patients, and the income from it, after it has paid for itself, will enable the Hospital to care for many more of the sadly needy people in the east end of the Island, which is our Congregational responsibility.

Project Carried Out in the Evangelical Congregational Church in Needham, Massachusetts

By HERBERT F. STEVENSON

DR. MARY F. CUSHMAN taught in the Sunday School of the Evangelical Congregational Church of Needham for a period of three months or more and spent an additional period visiting the various departments and classes. All of this teaching and visiting took place prior to her leaving for her mission field in Africa, September 30, 1922. At the time of her leaving to take up her work in Africa, a service of farewell was planned and carried out and at that time a special collection and some few other gifts were presented to Dr. Cushman. Having gotten in touch with Dr. Cushman's sister, Mrs. Haven, of Needham, we secured from her a long list of needs which had been mentioned in Dr. Cushman's letters to Mrs. Haven. These needs were graded according to the ability of the department to fill them, and during the months of January and February of this year, gifts for Dr. Cushman were brought by the children in the various departments. Rather than send these gifts without any sort of service or program of worship in connection with the sending, it was deemed advisable to take a part of the morning church service held on February 28. All of the departments of the Sunday School were represented and each child came into the church bearing his gift for Dr. Cushman and her work. After a rehearsal of the work which Dr. Cushman is carrying on, each child laid at the foot of the altar of the church the gift which he had brought and at the conclusion of the presentation of these gifts a short service of dedication was held.

One particularly interesting phase of this service was the making of infants' garments by the older girls in the Sunday School. A sample had been furnished by Mrs. Haven and patterns were made so that the various classes were enabled to cut their own materials and make up these dresses, and at the time of the service about one hundred garments had been thus procured. It can well be said that the complete project took in all the departments of the entire church, because the two women's organizations, as well as the Men's Club, were called upon and gladly furnished those things which the school itself would have been unable to procure. There were furnished for use in the dispensary and different wards sheeting, mattresses, toweling and watches; for use in the schools for boys and girls, there were many things of a personal nature such as neckties for the boys and sewing materials—including needles, thimbles, scissors and thread—for the girls. Many things were also given which would be used in playtime at school, such as baseballs, gloves and so forth.

A special collection was taken and funds were secured to enable us to prepay freight, insurance and estimated customs or duties so that the shipment will be delivered to Dr. Cushman entirely free of expense to her. Films have been sent directly to Dr. Cushman with a request that photographs be taken of these materials on the backs of the carriers when they arrive at her station. Some of the older girls who made garments for children requested that a few pictures be taken of some of the children clad in the dresses which they made. We have also requested Dr. Cushman to take any other photographs which she thinks would be of interest to our children.

All of this has been done in order that we might have an intelligent follow-up of the giving, not in the nature of a repayment for the giving, but in order that their giving might be intelligent and correspondingly stimulated because it is intelligent.

Missionary Methods

A Service of Lights

By MAUDE EVELYN BRADLEY

THE properties required for this service are one tall white candle in candlestick for leader; one small birthday taper candle attached to white card for each person present. Melt the end of a stick of sealing wax and make a mound of wax in the upper left corner of a white visiting card. Press a tiny candle into wax and hold upright until wax hardens around it. If the wax is pressed up around the candle base with the end of a match, the effect is much prettier. Write the quotation on card at the right and underneath candle.

The leader may be dressed in a white robe or sheet with band of ribbon across forehead if wished.

The group should be seated in a circle with an opening through which the leader may pass. The symbolism of the service should be told at the beginning of meeting.

Hymn: "Joy to the World."

As lights are turned out, the leader appears in doorway with lighted candle in candlestick in one hand and an open Bible in the other. The verses of Scripture should be written on a paper placed in the open book or, better still, the passages may be memorized. While the lights are being turned out, soft music may be played.

Leader: Isaiah 9:2, 6-7; Luke 2:8-11; John 12:36; Matt. 5:16; Matt. 5:14.

As leader slowly passes to the center of circle where she places her candle on the floor, all sing softly one verse of the hymn, "Jesus calls us." Leader stands in opening of circle.

When hymn is ended, the person at leader's left goes forward and lights her little candle from the large candle. She returns to her place in circle and reads her quotation. Then, before she places the burning candle on card on floor before her, the person at her left lights her candle from the one just lighted, and so on around the complete circle.

Prayer by the leader.

Hymn: "Lord, speak to me."

The following quotations will be suggestive of others pertaining to the missionary interests of the group which the leader may write out:

"I light this candle for our church. May it ever grow in service for the Master."

"My candle is lighted for our missionaries. Let us give of our time, gifts, talents and prayers in their behalf."

"I light my candle for the new Christians in our mission schools. Let us remember them in our prayers."

"This candle is lighted for Miss ———, our missionary in ————. To her we pledge renewed interest and support."

A Letter From an Old Friend

THE article, "One Hundred Years Old," by Secretary Halliday in THE AMERICAN MISSIONARY for May, reminds us of our debt to the Congregational Home Missionary Society for its great work. Many of us learned to love our Home Missionary Society—the mother of many churches and the friend of thousands of home missionaries through one hundred busy years.

In 1875 the church in Joy Prairie, Illinois, had a treasurer, Lyman Joy, who used the liberal gifts of the church to constitute members of the church life members of the missionary societies. The writer of this article was thus made a life member of the Congregational Home Missionary Society. That secured to him the Home Missionary magazine, and gave him an enthusiasm for home mission work. The certificate of life membership was signed by Secretaries David B. Coe, Alexander H. Clapp and Henry M. Storrs.

In 1882 Dr. Josiah Strong, Superintendent for Ohio and Eastern Pennsylvania, sent the writer to be student-supply for the church in Riceville, Pennsylvania.

In the spring of 1883 Secretary Walter M. Barrows met a company of students in Hartford Theological Seminary and engaged nine of them to spend the summer in missionary work in North Dakota Territory. Among those nine were Dr. C. S. Mills, of the Board of Ministerial Relief; Prof. C. S. Lane, of the Hartford Seminary Foundation, and Pres. A. T. Perry, now deceased, of Marietta College.

Superintendent H. C. Simmons met the nine men in Fargo, and scattered them out over the Territory —Mills to Melville, Lane to Carrington, Chase to Oriska. The summer was spent in efforts to round up the new settlers and attach them to churches.

In 1881 I returned to North Dakota and settled in Melville. In my possession is a treasured document, which bears names well known in the church records of North Dakota. It reads: "Carrington, November 25, 1884. This certifies that ———, a graduate of Hartford Theological Seminary, has been this day ordained to the gospel ministry by Council called by the Congregational Church of Melville, assembled at Carrington, Foster County, Dakota Territory." The paper is signed by A. J. Pike, Moderator; J. Morley Wyard, Scribe; H. C. Simmons, Superintendent; W. C. Fowler, pastor at Carrington; J. W. Donaldson, pastor at Sanborn; David Wirt, missionary-at-large, and F. M. Rockwell, evangelist. For the larger part of the forty years of my ministry I was under commission from the Congregational Home Missionary Society. My commissions through the years bear the names of Secretaries Joseph B. Clark, Walter M. Barrows, William Kincaid, Washington Choate and Frank Lincoln Moore.

A name that should grace this paper is that of Mrs. Caswell, who expressed toward the home missionaries and their families the mother-spirit of the Home Missionary Society. She took a personal interest in the workers and cheered their hearts with words and gifts.

There has been change in organization and management, but the frontier still exists. The Home Missionary Society is still needed and deserves generous support.—C. A. M.

News in Brief

CONSTRUCTION has begun on a new seventy-five-thousand-dollar parish house for the First Church of Christ, Fairfield, Connecticut.

Plans are well under way for a new church building and parish house for the Congregational Trinitarian Church, New Bedford, Massachusetts, Rev. Roy B. Guild, pastor.

Because of the illness of Mr. Edwin E. White, the author of this year's home mission study book for Intermediates, "Frontiersmen of the Faith," it has been found necessary to postpone its publication until 1927. The Joint Committee on Home Mission Literature recommends in its place one of the following books already in print: "Making Life Count," "The Land of All Nations," and "For a New America."

The following item from the Corsicana, Texas, *Sun*, dated May 14, 1926, may interest our readers:

THAT'S THEIR BUSINESS

New York—The Rev. Dr. Henry H. Proctor, negro, whose parents were slaves, is moderator of the New York Association of Congregational Churches, which represents 26,000 whites and 5,000 negroes. The election was in Henry Ward Beecher's church, where slaves were sold. (Sic.)

Dedication services marking the opening of the first unit of the parish house for the Second Church, Dorchester, Massachusetts, Rev. Vaughan Dabney, pastor, were held through the last week of May. The Chinese Sunday School had the honor of holding the first service. On Monday evening, May 24, at the fellowship supper, representatives of local bodies cooperating in the enterprise were present. On this occasion the national Church Building Society also was represented by Dr. Leete.

In harmony with the usual program of service for summer months, the Church Extension Boards have commissioned nearly one hundred seminary and college young people for work in rural, industrial and city parishes. Practically the entire country will be represented geographically, and foreign-speaking activities will be included in the scope of service. The young people represent lives well equipped educationally, eager to serve, ready to take up the trail of those who walk in the lowly paths of service, eager to help others live life to the full.

Congregationalists will not be represented in any corporate way at the Sesqui-Centennial Exposition which opened at Philadelphia, June 1. Several communions have engaged space and are to make exhibits of their respective activities. Prominent among them are Catholics, Episcopalians, Lutherans and Presbyterians. The Quakers are erecting a meeting house of the type wherein worship by Friends was carried on in 1776.

The Sunday Schools that have elected to help build the church for the Mexicans at Albuquerque this year will want to know what kind of people these Mexicans are.

The boys and girls at Albuquerque look and act just like those at El Paso, and Dr. Heald, who has long lived near to them, tells us about them in this number of THE AMERICAN MISSIONARY. The title of his article is, "El Buen Pastor," which means "The Good Shepherd."

We hope our superintendents and missionary committees will report what he says to their schools

From far-away Hawaii comes this suggestion of Rev. John Jefferies anent the centenary of The Congregational Home Missionary Society:

"Such an event ought to be generally and cordially observed. Why not give friends and supporters at least a year in which to redeem a pledge which some of us cannot fulfill in a few months? Such is my admiration and regard for the Society that I will pledge one hundred dollars to the fund if you will give me two years in which to redeem it." The Society will welcome similar pledges from other friends.

Two Congregational students share in the undergraduate scholarship plan at Columbia University this summer. Several national home mission Boards are cooperating in this project for undergraduates. College girls of junior year will study with Dr. Adelaide Case of Columbia School of Religious Education, and have experience parallel in the Daily Vacation Bible Schools of various mission centers. A graduate student, Mr. W. D. Blair, will direct the Congregational work center which is to be the Brooklyn Italian Mission. Miss Mary Harsh of Ohio Wesleyan and Miss Doris Clark of Wellesley are the scholarship students. Miss Alexandria Hague, who is the full-time worker of the Mission, is an essential member of the staff. This may open new scholarship privileges for Congregational young people in the future.

Shall America Go Back?

THE pupils of the high schools through the territory of Hawaii have had an oratorical contest upon the question of prohibition. It was stated thus: "Shall America Go Back?" and was participated in by all the pupils of the various schools in Hawaii. It is interesting to read that the first prize of one hundred dollars was awarded to a student of Japanese ancestry, Miss Joshika Kimara. Her argument, published in full in *The Friend of Hawaii,* makes the points:

First, that since prohibition economic conditions have greatly improved; working men are investing money as never before.

Second, that health conditions are better. There is a striking difference in health conditions between the wet and dry years.

Third, that crime has been reduced.

Fourth, that the education of the people has been felt in the fact that more children of the poor are attending school who used to work out to help their families.

Fifth, that thousands of homes have been bettered in peace and happiness.

With these results, shall America go back? This Japanese young Miss replies, "Indeed, not. America must go onward and forward."

Mrs. Adelle Holmes Sargent

MRS. ADELLE HOLMES SARGENT, wife of Rev. Charles Sargent, pastor of the Winthrop Congregational Church, Maine, died April sixth, last. Mrs. Sargent came into the service of the American Missionary Association as Miss Adelle Holmes in 1884. After demonstrating her ability as a teacher in Selma, Alabama, she was appointed principal of Beach Institute, Savannah, Georgia. In view of her administrative success there, when the normal school at Thomasville, Georgia, was opened Miss Holmes was asked to take charge of it. She placed upon it the stamp which remains to this day. Miss Holmes organized the Methodist Church in connection with the school and when Mr. Sargent, who had been for some time in the service of the American Missionary Association, became its pastor they were married. On their removal to Maine she lived the busy life of a pastor's wife, very useful and greatly beloved. Her high intellectual attainments and her happy character won the regard and friendship of all who knew her.

Apportionment Receipts

As Reported by the Treasurers of All Congregational Societies

The following table seems to indicate, as we hoped it would, a slight increase of receipts for May over May of 1925 and a small but encouraging advance for the first four months of the current year. The omission of missionary monies received and expended by the states makes this statement so incomplete, however, and possibly so misleading that it has been decided to withhold editorial comment for the present.—EDITOR.

	For the Month of May				For Year from February 1 to May 31			
	1926	1925	Increase	Decrease	1926	1925	Increase	Decrease
A. B. C. F. M..	$48,617	$37,459	$11,158	.....	$153,856	$123,937	$29,919	.....
W. B. M.....	31,426	30,058	1,368	.....	95,344	93,935	1,409	.....
W. B. M. I....	9,532	13,749	.....	$4,217	44,413	47,704	.....	$3,291
W. B. M. P....	1,364	3,149	.....	1,785	6,252	13,106	.....	6,854
C. E. S.....	8,985	9,252	.....	267	26,322	24,391	1,931	.....
C. B. Society..	11,973	12,938	.....	965	41,638	32,995	8,643	.....
C. H. M. S.....	15,750	12,375	3,375	.....	50,781	50,382	399	.....
A. M. A.....	19,934	24,419	.....	4,485	60,610	67,025	.....	6,415
C. S. S. E. S..	3,029	3,090	.....	61	10,296	10,329	.....	33
C. B. M. R....	4,681	3,898	783	.....	20,407	15,189	5,218	.....
Annuity Fund..	2,239	2,328	.....	89	6,557	5,092	1,465	.....
Found. for Ed..	4,406	4,385	21	.....	11,406	11,150	256	.....
Totals.....	$161,936	$157,100	$16,705	$11,869	$527,882	$495,235	$49,240	$16,593

Note: This tabulation does not include receipts by the State Home Missionary Societies or State Boards of Relief. The Woman's Home Missionary Federation presents no separate report, its receipts being included in those of the various home societies.

The A. M. A. Treasury

IRVING C. GAYLORD, Treasurer

We give below a comparative statement of the receipts for May and for the eight months of the fiscal year, to May 31st.

RECEIPTS FOR MAY
(Including Specials)

	Churches	Women's Societies	Individuals	Total Donations	Legacies	TOTAL
1925	$16,978.35	$7,171.76	$7,150.89	$31,301.00	$3.425.30	$34,726.30
1926	13,872.66	$5,313.82	5,027.08	24,213.56	7,208.09	31,421.65
Increase	.....	.....	.....	.....	$3,782.79	.....
Decrease	$3,105.69	$1,857.94	$2,123.81	$7,087.44	.....	$3,304.65

RECEIPTS EIGHT MONTHS TO MAY 31

Available for Regular Appropriations:

	Churches	Women's Societies	Individuals	Total Donations	Legacies	TOTAL
1924-25	$177,123.97	$59,649.92	$9,630.30	$246,404.19	$43,130.22	$289,534.41
1925-26	166,569.70	51,968.42	6,163.84	224,701.96	185,523.30	410,225.26
Increase	.....	.....	.....	.....	142,393.08	$120,690.85
Decrease	$10,554.27	$7,681.50	$3,466.46	$21,702.23	.....	.....

Designated by Contributors for Special Objects Outside of Regular Appropriations:

	Churches	Women's Societies	Individuals	Total Donations	Legacies	TOTAL
1924-25	$2,494.29	$4,049.86	$51,949.11	$58,493.26	$50.00	$58,543.26
1925-26	3,002.09	3,807.88	49,525.30	56,335.27	.....	56,335.27
Increase	$507.80	.....	.....	.....	.....	.....
Decrease	.....	$241.98	$2,423.81	$2,157.99	$50.00	$2,207.99

SUMMARY OF RECEIPTS EIGHT MONTHS

RECEIPTS	1924-25	1925-26	Increase	Decrease
Available for Appropriations	$289,534.41	$410,225.26	$120,690.85	.....
Designated by Contributors	58,543.26	56,335.27	.....	$2,207.99
TOTAL RECEIPTS	$348,077.67	$466,560.53	$118,482.86	.....

THE DANIEL HAND EDUCATIONAL FUND FOR COLORED PEOPLE

RECEIPTS FOR MAY, 1926

Income for May from Investments	$7,548.37
Previously acknowledged	40,447.74
	$47,996.11

Missionary Problems and Books That Help

The Church and Rural Life

By HERBERT W. GATES

THE above is the theme for home mission study, approved for the coming year by the Joint Committee on Home Missionary Literature, which represents the Council of Women for Home Missions and the Missionary Education Movement.

The theme is important, timely, and full of interest. As Mr. Felton, author of the main text in this series, says: "The rural church in the past has been near to our nation's heart. Each settlement in pioneer days was built around this little edifice. Our history, our poetry, our nation's ideals are all rich with its memories.

"About fifteen years ago we began to hear much about the decline of the rural church. Many of us were unwilling to believe such reports. We questioned the truth of the surveys and we said unkind things about those who brought us such facts. But the facts continued to bother us.

"During these last fifteen years changes have taken place in rural life more rapidly than ever before. These changes which affect the rural church have forced upon us a thorough study of the situation. We must enter this study hopefully. The rural church must win out. . . .

"In order to bring the rural church to its rightful place of leadership in the nation, we must prayerfully study its problems and prepare ourselves for its program."

Mr. Felton has already made a name for himself, through such books as "Serving the Neighborhood" and "A Study of a Rural Parish," as an interesting

and instructive writer. His position as Professor of Rural Social Organization in Cornell University is evidence of his special qualifications as an author upon this theme. His book, "Our Templed Hills" (Cloth $1.00. Paper $.60) lives up to his past reputation and present office. He puts things directly and clearly and draws upon a long and rich experience for concrete illustrations, which add greatly to the charm and effectiveness of his writing.

The book opens with a vivid picture of the new rural life, then discusses, in successive chapters, "A Christian Program," "Extension Work," and "Leadership" for the rural church. Another chapter discusses the relation of the rural church and the nation, with a final outline of a constructive program of work for the rural church.

There are many thought-provoking questions raised in the course of the book. A well-selected bibliography invites further study.

Two sets of "Suggestions to Leaders" will be issued, one for those using this book in city churches, and the other for those in rural churches. The desirability of a somewhat different approach and mode of treatment in these two cases is thus provided for. These "Suggestions" cost fifteen cents each.

For churches desiring some other text for home mission study, the Committee recommends one published a year or two ago, but still adequate, "For a New America," by Coe Hayne (Cloth 75 cents. Paper 50 cents). Mr. Hayne has much of the same gift for picturesque description seen in Mr. Felton's work. He is also skillful in the art of asking stimulating questions. "For a New America" was written with students and young people primarily in mind, but it is equally good for the average adult group. It is a valuable introduction to the entire home mission enterprise and particularly emphasizes the opportunities for life investment therein.

Still another book of earlier publication appears on the list as related to this year's theme, "The Debt Eternal," by John H. Finley (Cloth 75 cents. Paper 50 cents).

The chief emphasis in this book is religious education and the debt referred to in the title is that of each generation to its successor for sound education in home, church and school, and for a reasonable chance at good health, recreative play and rewarding employment.

It has for some time been evident that the growing program of missionary education calls for something more comprehensive and better balanced than is afforded by a succession of yearly themes, the choice of which is controlled by many other considerations than the need of the pupil.

This need is particularly evident in the case of children and young people. A good beginning has been made on a home missionary curriculum for juniors of from ten to twelve years of age, in the Better America Series. This year we are to have the first of such a series for Intermediates, or Junior-High School age, in Mr. Edwin E. White's "Frontiersmen of the Faith" (Cloth 75 cents. Paper 50 cents). The book has not been published at the time this article is written, but the manuscript and the former work of the author give promise of a very interesting and practical text for young people of this age.

It tells of the work of the home missionary pioneers, with all the romance and adventure of those early days. Not alone for its bearing on the work of the church, but as an important aspect of United States history, our young people should be acquainted with the achievements of these men who helped to establish the foundation principles of our republic in the new territories, as they were claimed from the wilderness.

For Juniors, as already noted, we now have material for a three-year course of study in the Better America Series. The volumes are: "Better Americans Number 1," by Joyce C. Manuel; "Better Americans Number 2," by Mary De Bardeleben; and "Better Americans Number 3," by Herbert W. Gates (75 cents each).

The first of these aims to show the need of a Better America and to enlist boys and girls in the effort to create it; the second shows the contribution that has been and is being made by people of other races toward the building of a Better America; and the third shows the part played by the church in this enterprise and how boys and girls may share in the undertaking.

While the books were written with the idea that they might preferably be used in the order named, each is a complete unit and the series may be studied in any order.

The 1926-1927 announcement of the Missionary Education Movement lists a number of attractive reading books for Juniors, all of which have proved their value.

Several Picture Sheets appropriate to the general theme are also available at twenty-five cents each. These are printed in the form of twelve-page folders, with fifteen to twenty pictures each, on one side of the paper. They are useful for posters, note-book work, and other illustrative purposes.

For Primary leaders there are several sets of Picture Stories, each containing six pictures of about eleven by fourteen inches, and a story to accompany each. The price of these is fifty cents a set.

For the information of leaders who wish to prepare programs on the entire field of work, we may add that the foreign mission theme is the Moslem World. The texts to be issued by the Missionary Education Movement are "The Moslem Faces the Future," a book for study and discussion groups by Prof. T. H. P. Sailer (Cloth, $1.00. Paper 60 cents); "Young Islam on Trek," a fascinating young people's book, by Basil Mathews (Cloth $1.00. Paper 60 cents); "Lands of the Minaret," a handbook for leaders of Intermediate groups, by Nina Rowland Gano (50 cents); "Friends of the Caravan Trails," a book for teachers of Juniors, by Elizabeth Harris (50 cents); and "Musa: Son of Egypt," a course for Primary children, by Jeanette E. Perkins (50 cents).

The Central Committee on the United Study of Foreign Missions has published "Moslem Women," by A. E. and S. M. Zwemer, for women's groups; and "Two Young Arabs," by A. E. Zwemer, for Juniors. Price of each, seventy-five cents in cloth, fifty cents in paper.

The Missionary Education Movement is also importing some very attractive books for little children, published by the United Council for Missionary Education in Great Britain.

Further information concerning any of these publications will be gladly furnished by the Department of Missionary Education, 14 Beacon Street, Boston.

The department will also continue its Leaders' Helps Service, issuing for the various texts above Junior grade suggestions for use and literature illustrating the work of our own Boards in the fields studied. This has proven itself a helpful service to leaders who wish concrete illustrative material and who desire to connect the interdenominational text with our own work.

Both in the nature of the themes and the quality of the texts and materials, the mission study program for 1926-27 promises to be of unusual interest.

Recent Developments in a Specialized Religious Literature for Rural Life

By S. A. Daniels

ONE-HALF of the churches of our denomination are to be found in country communities. It is these churches which have shaped our national ideals for so many years. The rural church today, however, finds itself in a precarious position, struggling hard to continue its leadership.

For the last fifteen years there has been a steady flow of the more prosperous farmers to the city, taking with them their families and capital. Hundreds of less fortunate farmers have also followed their brothers to the city since labor-saving farm machinery does the work of many much quicker and cheaper. Naturally, this migration has resulted in the impoverishment of the rural church.

Moreover, the farmer no longer depends on the church for his social contacts. The automobile and good roads, the telephone and the radio have helped to make his interests world-centered. He is not so much concerned with personal salvation as he is in a vital, growing religion which can be applied in his every-day transactions and relationships. Leaders, therefore, feel that if the rural church is to endure, it must provide a religion which shall keep in step with the farmer's constantly changing social and economic life.

During the last few years, and more especially during the last few months, there has been developing a specialized literature for church workers in rural communities. Our denominational rural program has become richer and stronger through the special study and work of Dr. Malcolm Dana, of the Department of Rural Work of the Congregational Home Missionary Society. He has made a careful study of the literature on rural life, and out of this project has grown the "Pilgrim Country Life Book Shelf," composed of the following books rich in matters pertaining to rural and village life:

Rural Life—C. J. Galpin	$ 3.00
Our Rural Heritage—J. M. Williams	4.00
The Little Town—H. P. Douglass	1.75
Evolution of the Country Community—W. H. Wilson	2.25
The Farmer and His Community—Dwight Sanderson	1.25
The Rural Church Serving the Community—E. L. Earp	1.00
Rural Education—American Country Life Association	2.00
Story of John Frederick Oberlin—A. F. Beard	1.25
Woman on the Farm—Mary Atkinson	2.00
The Holy Earth—L. H. Bailey	1.50
Marketing Agricultural Products—B. H. Hibbard	2.50
Modern Use of the Bible—H. E. Fosdick	1.60
Jesus of History—J. R. Glover	1.50
	$25.60

Through the cooperation of The Congregational Publishing Society (The Pilgrim Press), this entire library may be purchased at $20.00. It may be purchased also on the installment plan to suit the convenience of the purchaser. Dr. Dana hopes that every rural pastor and county and state worker will add these volumes to his library, and that they may be made easily available to all interested.

As Dr. Dana was assembling the "Pilgrim Country Life Book Shelf," he came to feel that it could be made doubly valuable if suggestive study outlines for some of the books could be prepared. As a

result of his efforts the following are now ready for organized discussions:

No. 1—Rural Life—Prepared by Prof. C. R. Hoffer, Michigan State College.....10c
No. 2—The Little Town—Prepared by H. P. Douglass, Institute of Social and Religious Research.....15c
No. 3—Evolution of the Country Community—Prepared by Warren M. Wilson, Presbyterian Board of Missions.....10c
No. 4—Our Rural Heritage—Prepared by J. M. Wilson, Hobart College 10c
No. 5—Churches of Distinction—and Tested Methods—Prepared by Miss Margery Patten, Institute of Social and Religious Research.....10c
No. 6—Rural Church Serving the Community—Prepared by E. L. Earp, Drew Seminary.....10c
No. 7—Rural Education—Prepared by Prof. Lee Emerson Deets, Columbia University.....10c

A glance over these lists will prove to readers the worth and practicability of the "Pilgrim Country Life Book Shelf," and the accompanying "Study Outlines," for these men are actually in the field, devoting their whole energy and thought to this phase of Christian work.

A few of these country life specialists and others vitally interested gathered together at a luncheon conference at the time of the National Council meeting at Washington last fall to discuss some of the more important problems of country life and to think through plans for the possible preparation of new literature to help remedy the situation. This meeting was held under the auspices of the Congregational Publishing Society and the Department of Rural Work of the Congregational Home Missionary Society.

President Kenyon L. Butterfield, of Michigan State College of Agriculture, one of the discussion leaders at this conference, pointed out that from the point of view of personal religion the farmer ought to be the most religious of all men. During his talk he made the following pertinent statements: "If you could succeed in interpreting his universe, his world, satisfactorily to him from the standpoint of religion, you would have him made by all odds the most religious of men. He deals so naturally and so frankly with all forces of nature that he is naturally religious." He then went on to say that religion must be interpreted to the farmer from a social point of view and in terms that will reach him.

Professor L. H. Bailey, of Cornell University, responded by telling of the wealth of rural literature in the Bible, which might be used to interpret the farmer's life. "Remove the outdoor feeling," he said, "the knowledge of the celestial bodies, experiences of weather, the open fields, the streams and springs, contact with wild beasts and other creatures, the hunt and the snare, the catch of fish, the wall and gate to protect from outside enemies, raids on the cattle, the apportioning of the land, the sheep and the fold, the implements and imagery of husbandry, the products of the earth, and we eliminate from this mighty literature not only much of its color, but also much of its significance. . . . We are wont to interpret the Old Testament in terms of the heavenly and of unworldliness, yet it is very much an earth-philosophy. It is eminently practical. It is concrete and personal." Professor Bailey followed this by quoting at random several phrases illustrating the indebtedness of the Bible to rural and agricultural suggestion. He concluded his remarks by saying that if an adequate interpretation of this symbolism could be given the farmer it would tie a shifting social order to its essential background, namely, that of keeping the farmer in his natural surrounding as well as occupation.

Dr. C. J. Galpin, of the United States Department of Agriculture, also attended this luncheon conference, and he stressed the point that in the preparation of material for rural people it must be artistically done, with a stroke of skill and genius, or it would be useless to attempt to meet the need. He said it must be done by persons who have a fund of spiritual common sense and will interpret agriculture religiously to the farmer.

During the discussion it was brought out that the International Graded Lessons (Pilgrim Series) adapted themselves for use in rural Sunday Schools. This series is now being thoroughly revised and when the courses come off the press rural leaders will find that the lesson writers have kept their special interests and needs in mind. These revised courses will be ready for use in the fall of 1927.

Dr. Sidney A. Weston, editor of the Congregational Publishing Society, has made it the policy of the society so to treat the International Group and Uniform Lessons—published quarterly—that they will also have special significance for the children and youth of rural communities. *The Adult Bible Class Magazine* also is endeavoring to serve our rural constituency with educational, informational and inspirational material. The April number was devoted entirely to rural life questions and contained such articles as the following: "Stopping the Leak from Farm to City," by Charles J. Galpin, "The Farmer, the Town, and the City," by Arthur E. Holt, "The Rural Church and Its Community," by M. Guy Van Buskirk. Three articles in the August number will be of special interest to members of rural churches. They are: "Building a Program for a Rural Church," "Play Day in the Open Country," and "Where the Church Was

Everything—The Story of a Maine Church." Also, the section devoted to the International Uniform Lessons in this magazine carries a special treatment under the title, "The Lesson in Rural Life."

The Home Missionary Topic for next fall and winter is "The Church and Rural Life," and one of the text-books is Ralph A. Felton's "Our Templed Hills." He presents the rural church problem in a most interesting and challenging way. Groups using these chapters as the basis of discussions and study are bound to have a more intelligent understanding of, and sympathetic attitude toward, rural people. He ends his stirring message by saying: "Big agricultural movements are arising which may become selfish and sordid or may be a blessing to the nation as a whole, depending upon whether or not their policies are shaped by Christian principles of service," and then challenges each of us to accept our responsibility in these agricultural movements of today.

Mission Study for Men

AT the request of a committee of the Men's Work Commission, of which Mr. Franklin Warner is chairman, the Department of Missionary Education has prepared some suggestions on methods and materials for mission study by men's groups. It is the purpose to issue this in leaflet form as soon as the committee has had opportunity to review it. We publish it herewith to give opportunity for other comments which will be gratefully received by the Department of Missionary Education, 14 Beacon Street, Boston, Massachusetts.

General Method and Organization

Attempts to promote interest in mission study by the organization of missionary societies for men have not met with much success. The better plan is to work through the natural groups already formed such as men's classes in the Church School, forums and discussion groups, and church training institutes or Church Schools of missions. This last has shown itself to be a particularly effective means. Suggestions for its organization and program are contained in the pamphlet, "The Church Training Institute," which will be sent free of charge by the Department of Missionary Education.

Arousing Interest. Various means may be used to introduce the subject of missions, such as the following:

1. The pulpit. The pastor naturally sets the standard of interest in this as in any other matter of church life and work. He can do much by means of sermons, choice of illustrations, prayer and general conversation to give the missionary enterprise a large place in the thought of the people.

2. Addresses on public occasions. These may be such as the men's dinners recently held in some of our cities for the specific purpose of hearing outstanding leaders in missionary service. It is often possible, and sometimes even more effective to secure invitations for good speakers to address luncheon meetings of the Chamber of Commerce, Rotary Clubs, and similar organizations. While such addresses usually should not be too distinctively missionary they often serve to help men discover the important relations between the missionary and world affairs.

3. Reading. Interest is frequently aroused by getting a man to read a good book of travel, or on international relations or similar subject written by authors who are sympathetic and intelligent with reference to missionary work. There is also the increasing number of distinctively missionary books written in a manner to appeal to thoughtful readers.

4. Special publicity. When a special address is to be given, a church training institute to be inaugurated, or any other event of missionary interest is to be held, it should receive advance notice adequate to its importance. Those concerned with the enlistment of men may well pay careful attention to this matter of publicity. The advertising should be in accord with the best principles of modern commercial advertising. It should be striking, attractive ingenious and truthful. Business men are quick to appreciate a good advertisement while stereotyped announcements do not appeal.

Leadership. Too much care cannot be taken to secure the best possible leaders for study groups. This does not necessarily mean that outside leaders must be secured, although the man who is both a good teacher and one who can speak from first-hand experience is always an asset. There is much first class leadership to be found in many churches which has never been used. Any thoughtful man who is interested in the subject, is willing to devote time and work to preparation, and who has the ability to draw out the ideas of others, will make a good leader. It is often true that such a leader who is one of the group will succeed in developing real study and discussion better than an imported speaker to whom the members of the group merely listen.

Materials

The topics and texts chosen for mission study by men should present the more significant aspects of the missionary enterprise. This does not mean

any minimizing of distinctively Christian motives, but it does mean emphasis upon the relation of Christian missions to international affairs, race relations, world peace, economic conditions and similar subjects.

The following list is by no means exhaustive. It includes selections from some of the best texts available along different lines.

1. *The Missionary Message of the Bible.* This is a good approach especially for men's classes in the Church School.

"The Kingdom Without Frontiers." By Hugh Martin. Macmillan. $1.00.

The best book on this subject. Shows the development and application of the missionary ideals in the life of the Hebrew people and of the early Christian church. Questions for discussion are given at the end of the book.

2. *Missions and World Affairs.*

"Christian Fellowship Among the Nations." By Jerome Davis and Roy B. Chamberlain. Pilgrim Press. 25 cents.

A discussion course prepared for use in adult classes. Presents concrete situations illustrating attitudes, good and bad, toward varied problems. "Sources of Information," questions to aid in "Thinking Through the Problem," and references for study and reading are included with each lesson. A Library Package of pamphlets and documents providing material for discussion on opposite sides of the questions treated may be purchased for $1.50.

"Missions and World Problems." By "The Inquiry." Association Press. 75 cents.

A syllabus of questions for discussion groups. The chapters deal with the relation of missions to race problems, the migration of peoples, world health and social reform, the economic system of the western world, world peace, and a world outlook. A very useful course.

"The Cost of a New World." By Kenneth Maclennan. Missionary Education Movement. $1.00.

A masterly presentation of the world-wide task of Christian missions, with special reference to political and economic relationships. This text also contains much that might be classed under the next section in this list.

3. *The Modern Missionary Enterprise.*

"The Business of Missions." By Cornelius H. Patton. Missionary Education Movement. $1.00.

A study of the scope, the resources, and the administration of the modern missionary enterprise by an author with years of experience. It presents missions as a business enterprise in which one may fairly be asked to invest time, money and work.

"Whither Bound in Missions?" By Daniel J. Fleming. Association Press. $2.00.

A clear-sighted, prophetic study of the missionary enterprise as it is today, honestly facing its errors and the readjustments that are needed, and as clearly recognizing the fundamental realty back of the cause. Classes using this text will find "The Christ of the Indian Road", by E. Stanley, Jones, Abingdon Press, $1.00, a stimulating book for supplementary reading.

"From Survey to Service." By H. Paul Douglass. Missionary Education Movement. 75 cents.

A study of the home missionary enterprise in its larger aspects.

"For a New America." By Coe Hayne. Missionary Education Movement. 75 cents.

Written primarily for student groups, but good for many men's classes. Abounds in concrete incident and good questions for discussion.

"And Who is My Neighbor?" by "The Inquiry." Association Press. 60 cents.

A study of race relations in America based upon many concrete incidents from real life showing the need of neighborly relations. In syllabus form for discussion groups.

4. *Current Texts.*

The following are the mission study books for adult groups in 1926-27:

"Our Templed Hills." By Ralph A. Felton. Missionary Education Movement. $1.00; in paper, 60 cents.

A study of the church and rural life. Popular in style with many illustrations from life, showing the relation of the church to the developments in rural life and the reflex influence of these upon the church. Suggestions to Leaders will be issued to accompany this book, in two editions; one for use in city church classes, the other for classes in rural churches. Price 15 cents each.

"The Moslem Faces the Future." By T. H. P. Sailer. Missionary Education Movement. $1.00; in paper, 60 cents

A book for study and discussion groups with fresh material on social, educational, and religious movements in the Moslem world, chiefly in the Near East and in Persia. Suggestions to Leaders, 15 cents.

5. *The Church and Its Work.*

"Why the Church?" By "The Inquiry." Association Press. 60 cents.

A study of the church, its place in the community and in the world, with special reference to one's own church. Prepared in syllabus form for discussion groups with many references and material for thought.

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